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# The
# CATHOLICS
# in
# AMERICA

ANTHONY I. MARINO

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# The CATHOLICS in AMERICA

VANTAGE PRESS New York Washington Hollywood

FIRST EDITION

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In memory of my nephew
CAPTAIN CHARLES M. MARINO,
Jet Pilot, U. S. Marine Air Corps.

Killed on his sixty-ninth mission over Korea, July 18, 1953. On his shattered body were found his rosary beads. Captain Marino died a hero in the eyes of God and his fellow countrymen.

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# PART I

# THE CATHOLICS IN AMERICA: BEFORE 1880

## CHAPTER 1

# THE PERIOD OF EXPLORATION: 1500-1600

The visitors to our shores and the immigrants coming to America to establish permanent residence pass the Statue of Liberty with its legend which in part reads, "Give me your tired, your poor, your huddled masses, yearning to breathe free. . . . I lift my lamp beside the golden door."

The legend attests that the basic resource of this country is its people. This nation has grown strong and prosperous on the labor and inventiveness of immigrants, Catholics, Protestants, Jews, and members of other faiths. America has risen in stature from an interchange of ideas and cultures from every quarter. (Incidentally, the money required to erect the Statue of Liberty was the contribution of the children of France, most of whom were Catholics, and the statue itself was designed and cast by the Catholic sculptor, Bartholdi.)

When they reach the shores of New York Harbor—at Battery Park—the immigrant and the visitor can observe a tablet which gives the information that the Catholic explorer Giovanni da Verrazzano, in the employ of France, entered New York Bay in 1524. Later this same explorer entered the mouth of the St. Lawrence River.

Everyone knows that the New World was discovered by one Catholic explorer and named after another. Columbus, accompanied by a Catholic priest and other followers of the cross, discovered America October 12, 1492. On his first visit he probably landed on what is now known as Watling Island in the Bahamas and took possession of the land in the name of Spain. He named the island San Salvador. All told he made four trips to the new continent and died in obscurity. A few years later, a fellow Catholic and a close friend of Columbus, Amerigo Vespucci, reached the mainland of the United States, the first to do so. On his first trip Vespucci spent considerable time among the native Indians. He later made three more trips. An educated man, Amerigo wrote letters describing his trips to the new country. This led Waldseemüller, a German publisher and mapmaker, to name the Western Hemisphere south of the Caribbean Sea "America." Later, the name was extended to the whole continent.

A few years later Giovanni Caboto and his son, Sebastiano (known in our history books as John and Sebastian Cabot), Venetian Catholics in the employ of England, discovered the Canadian coast. Before embarking for America the Cabots, like their fellow countryman Marco Polo, had acquired fame for their ventures into Asia and the Orient. The Cabots reached the shores of America in 1497, and with their arrival the history of Canada began.

Vasco Nuñez de Balboa is credited with being the discoverer of the Pacific Ocean. In 1510 he landed at the Spanish colony of Darien in what is now the Republic of Panama. Balboa took command of an uprising that overthrew the governor of the new colony and became governor himself. Later he set out in search of gold; and on September 25, 1513, he crossed the Isthmus of Panama with a small band of Spaniards and Indians, and became the first European to see the Pacific. A few days later he reached the shore and claimed all the lands that were touched by the ocean for the King of Spain.

Another Catholic, Ferdinand Magellan, a Portuguese navigator in the service of Spain, left San Lucar in September 1519 with five rickety ships, to complete a voyage of ten thousand miles across the ocean discovered by Balboa. Later, in a battle with the natives of the Philippine Islands, Magellan was killed; however, eighteen of his followers escaped in one of the ships and arrived at San Lucar in September 1522.

During Holy Week of the year 1519 a small company of

Spaniards under the leadership of Hernando Cortes (1485-1547) arrived on the coast of Mexico. The arrival of Cortes and his followers from Cuba initiates the history of Mexico. The expedition had two objectives. Its first was to conquer the Indians and seize their wealth for Spain. The second was to convert the inhabitants to Christianity. Among the tribes occupying Mexico the Aztecs were the most civilized and the most powerful. The Aztecs fought the Spanish invaders every inch of the way. On August 13, 1521, they were forced to surrender. The followers of Cortes rebuilt the destroyed capital of the Aztecs and named it Mexico.

Cortes, a brilliant and charming man, was an ambitious strategist. He was imbued with the idea that he had invaded Mexico primarily to bring the Faith to the Indians, and only secondarily to find gold. Cortes was able to justify his actions not only to himself and the majority of his followers, but also to many of the Indians. Even the enigmatic Montezuma admired Cortes, and as things worked out, lost his life doing a favor for the Spanish invaders.

One of the heroic Catholics who accompanied Cortes was Padre Olmedo, whose outlook differed widely from Cortes's. Padre Olmedo believed in persuasion rather than in impetuous force. He was not hoodwinked by Cortes, for he knew that while Cortes sought his counsel, he very rarely accepted the advice which the friar so courageously gave. Unquestionably, Cortes possessed a complex nature; his contemporaries were blinded either with admiration or hatred.

The Spaniards who followed Cortes to Mexico lived with the Indians in their own villages, and many of them intermarried. In consequence we have in modern Mexico a blending of the two races. Less than one per cent of the present population of more than twenty-six million persons are of pure Spanish blood, and only one-fourth of the population is pure Indian. The language and customs of the mestizos, the mixed-blood majority, are Spanish, however. Practically all of them are Catholics.

During the three hundred years of Spanish rule (1521-

1821), a sincere effort was made to Christianize the inhabitants. However, many of the Spanish rulers proved to be selfish and greedy, and forced a good number of the Indians and mestizos to work for them virtually as slaves. This was a blow to these stalwart people, who felt independent only when they owned their own land, no matter how poor that land might be. Finally, on September 16, 1810, they revolted. The revolution was won after ten years of fighting, and Mexico became a free country in 1821. One of the leaders of the people in their struggle for "land and liberty" was Father Miguel Hidalgo y Costilla (1753-1811). It was this Catholic priest who gave the *grito* (the cry) for independence and the call to arms. Today, Father Miguel Hidalgo is remembered as one of Mexico's greatest patriot heroes.

Although the Mexicans won freedom from Spain, good leaders were lacking, and the strong became dictators and tyrants. It was not until 1920 that Mexico was able to produce a stable democratic government. Since then Mexico has expended much effort to make democracy work, and great strides have been made. The land has been returned to the people and education is being provided for all. Today in most Mexican homes one finds a household altar with a picture of the Virgin; and on religious feast days the family puts special decorations and offerings on the altar.

The conquest of Mexico was followed ten years later by Francisco Pizarro's conquest of the still richer kingdom of the Incas in Peru (1532-1536). The story of Peru is similar to that of Mexico. Like Cortes, Pizarro plundered the wealth of the Indians. It is said that twice a year a treasure fleet containing the wealth of the Incas sailed for Spain. Be this as it may, we know that while Pizarro plundered and perhaps even enslaved the Incas, his friars Christianized their children and intermarriages among the Spaniards and Indians became more and more common. Today Peru, like Mexico, possesses a mixed population which is Catholic by religion.

The colonization of the West Indies, Mexico, Central and South America by Spaniards was characterized by the same methods and treatment. Even though the Spaniards ruled in a despotic manner they introduced Western civilization into the new world.

> They brought horses, cattle, swine, and poultry, built cities and worked farms, opened rich mines of gold and silver, and spread their language, literature and laws over the southern half of the continent. A flourishing university existed in Mexico City a hundred years before Harvard.[1]

Also, long before the founding of the first English colony in the United States, Catholics introduced sacred music and the printing press to the New World. The first printer was Juan Pablo, a native of Brescia, who settled in Mexico in 1540. Later a second printer set up his press, Antonio Riccardo, who settled in Mexico and then moved to Peru in 1579. A Mexican historian wrote that "it is a notable thing that two Italians should have introduced the art of printing in the two large continents of the New World." [2]

During the sixteenth century Spanish friars also entered New Mexico and converted many of the inhabitants to Christianity. Nowhere today is Twelfth Night—the Feast of Epiphany—celebrated with more fervor than in the pueblos of New Mexico. Gifts are offered; there are ritual dances in most of the state's Indian villages and performances of a medieval play, *The Three Wise Kings,* which has remained unchanged since the time of its origin.

Concerning the efforts of the Spanish conquerors and explorers to Christianize the Indians the historian William Prescott wrote:

> The effort to Christianize the heathen is an honorable characteristic of the Spanish conquests. The Puritan, with equal religious zeal, did comparatively little for the conversion of the Indian, content, as it would seem, with having secured to himself the inestimable privilege of wor-

> shipping God in his own way. . . . The Spanish missionary, from first to last, has shown a keen interest in the spiritual welfare of the natives. Under his auspices, churches on a magnificent scale have been erected, schools for elementary instruction founded, and every rational means taken to spread the knowledge of religious truth. . . . At all times, the courageous ecclesiastic has been ready to lift his voice against the cruelty of the conqueror. . . . In reviewing the blood-stained records of Spanish colonial history, it is but fair, and at the same time cheering, to reflect that the same nation which sent forth the hard-hearted conqueror from its bosom sent forth the missionary to do the work of beneficence, and spread the light of Christian civilization over the farthest regions of the New World.[3]

The efforts of the Spaniards on behalf of the Indians was matched by the Portuguese, who founded Brazil, and the French, who established a permanent colony in what is now Quebec before the English arrived in the United States, and who will be discussed in the next chapter.

Brazil was discovered in the spring of 1500 by Pedro Alvares Cabral, a Portuguese navigator, who immediately claimed this vast, wild, beautiful country, inhabited by savages, for the King of Portugal.

Portugal began sending colonists and priests immediately, and within a comparatively short time government, order, and religion came to Brazil. For more than three hundred years Brazil was ruled by Portugal; and during this period life in the Portuguese empire was gay and dignified. As the Portuguese brought civilization to this vast territory, other nationalities were invited to settle, and many Germans, Italians, Chinese and Japanese came. On September 7, 1822, Brazil gained its independence.

Even though the Negroes came to Brazil as slaves, their children were given the same education as the children of their white masters. Also, the Negro women as well as the native women were taught the arts of Portugal by Catholic nuns. Today in Brazil there are many statesmen and politicians of Negro blood. There has never been racial prejudice in Brazil; and while the national religion of Brazil has been Roman Catholic, freedom of worship is assured to all.

The citizens of modern Brazil are proud of their Catholicity. The great statue of Chirst on Mount Corcovado is a symbol of Brazil's faith.

One of the many others who led expeditions in the New World between the years 1500 and 1600 was Marco da Nizza, a Catholic friar, who explored Arizona in 1539 and then traveled to the West Coast.

Twenty-seven years after Columbus's discovery of America the Spanish captain Alvarez de Piñeda dropped anchor at the present port of Mobile, whose coastal waters he charted in 1519. Mobile Bay offered excellent shelter for these seafarers to explore the Gulf Coast.

In 1562 the French admiral Jan Ribault sailed into the St. Johns River near Jacksonville, Florida. Two years later a group of about three hundred colonists arrived, under the leadership of René de Loudonnière, who had been Ribault's commander in the 1562 expedition. Entering the St. Johns River, the colony selected a site about five miles from its mouth and named it Fort Caroline in honor of Charles IX, King of France. The colony was a threat to Spanish commerce; consequently, the Spaniards sent a fleet under Pedro Menéndez de Avilés, the foremost admiral of Spain, to drive out the "invaders." When Menéndez arrived, the French fleet escaped and the Spanish continued down the coast to found St. Augustine.

Jan Ribault set out to attack the Spaniards at St. Augustine, but his fleet was driven ashore by a hurricane. When news of this reached Menéndez, he marched his troops on the unguarded settlement through a storm, and on September 20, 1565, wiped out the French colony. In 1958 the National Park Service opened the Fort Caroline National Park as a memorial to this early colony.

In 1565, more than half a century before the Pilgrims landed at Plymouth Rock, the first Catholic parish of the United States was founded in St. Augustine, Florida. One of the founders of the first Jesuit mission in Florida (1565) was Father Antonio Sedeño. Three years later Father Sedeño became the first resident priest in Georgia. Apparently his work in Georgia was not successful, for in 1572 Father Sedeño was sent to Mexico.

When the Spaniards landed in Mexico and Florida, they brought horses, cattle, and other domestic animals with them. This seems to have been characteristic of the Spanish wherever they went. As they advanced into new territories, the domestic animals became the nuclei from which the missions obtained the necessary food to carry on the work of God.

Just beyond the city gates of St. Augustine, modern Floridians and their guests come upon the shrine of Nuestra Señora da la Lechi, the site of the oldest Catholic mission in the country, which is in the vicinity of the Fountain of Youth which Juan Ponce de León sought. It was while seeking this fountain that Ponce de León, a veteran of one of Columbus's voyages, discovered and named Florida in 1513. Floridians today believe that the explorations centered around Charlotte Harbor, only a short distance south of Venice. The legendary Fountain may have been what is now known as Warm Mineral Springs, for these health-giving waters have attracted many thousands every year in more recent times.

Before the founding of St. Augustine in 1565, two Spanish explorers, Panfilo de Narváez and Tristán de Luna y Arellano, visited the Pensacola area of Florida. It is also known that de Luna established a colony on the shores of Pensacola Bay in 1559, but it lasted only two years.

Near Nuestra Señora de la Lechi is situated the old Spanish quarter with its narrow, walled streets overhung with the balconies of high, centuries-old stone houses that seem to lean a little over the cobblestones. They bear wonderful Spanish names, and house a number of old families who have lived and worked here for many generations. Their roots and continuity are as solid as the ancient coquina walls built by their Spanish ancestors.

In September 1570, some years after Ponce de León discovered Florida and thirty-seven years before the arrival of the English emigrants under Captain John Smith, eight Spanish Jesuit missionaries landed near Jamestown. According to historians the missionaries settled at Axacan, between what is now Williamsburg and the York River. These missionaries were massacred the next spring by Indians. On November 9, 1957, the Spanish Ambassador spoke at memorial services honoring the memory of Virginia's first-known European settlers. At this ceremony Dr. E. G. Swem, librarian emeritus of William and Mary College, received an award for his research on the ill-fated missionary expedition.

In 1542, San Diego was founded. In that year Juan Rodríguez Cabrillo sailed into the bay and landed the first Europeans in what is now called San Diego, California. Some years later, Father Junípero Serra walked up from Mexico to raise on the mesa above Old Town the first adobe mission in California. Later other Spaniards—cattle drivers, Mexicans, fishermen and artists—arrived.

Between 1540 and 1552 Francisco Vásquez de Coronado explored parts of Arizona, New Mexico, northern Texas and Kansas. Coronado's purpose was not to establish colonies; his chief interest was gold. Coronado and his followers brought horses; some strayed or were stolen; and were destined to become the foundation stock of the wild, tough mustangs used by the Indians many years later in their attacks upon the caravans and wagon trains of the pioneers as they moved westward.

The first attempt at colonization by the French dates back to 1534 when Jacques Cartier entered the Gulf of St. Lawrence and sailed up the St. Lawrence River (1535) as far as Quebec and Montreal. To Cartier, who named the great river the St. Lawrence, goes the distinction of being the first Canadian settler. Just as Columbus opened the door to the Western World, Cartier opened the door to Canada, although the first permanent settlement in Canada was not established until 1604.

According to Theodore Maynard, the French

> . . . proved to be even more than the Spaniards the explorers of America. Where the conquistadores, being horsemen, got themselves bogged down in the swamps and forests of Florida, and did not make any real progress until they reached the more open country of the Southwest, the French, from the outset, accommodated themselves to the means of transportation provided by northern lakes and rivers. From the St. Lawrence they utilized the water-way that goes, broken only by short portages, by Lake Champlain and Lake George, to the Hudson and soon to the Atlantic. They discovered and exploited the system of the Great Lakes . . . to the network of rivers flowing into the Mississippi.[4]

Later we shall see that Jolliet and Marquette reached the great Mississippi River and learned that it flowed into the Gulf of Mexico. A most noteworthy fact is that wherever the French explorers went a Jesuit led the way. Also it is from their pens that historians have obtained their knowledge.

While Coronado was exploring Arizona, the great Spaniard Hernando de Soto was advancing from Florida toward the Mississippi River. De Soto was to lose his life while trying to reach the Gulf of Mexico. One of the most important events of his ill-fated expedition was "the raising of the Cross, near the present town of New Madrid, in Missouri, in 1541." [5]

Theodore Maynard shows that the ambition of the Spaniards was not merely political. They possessed also the noble sentiment of desiring to save souls.

> Only too often the conquistadores are remembered mainly for their severities. It is no more than elementary justice

> that their spiritual aim should also be borne in mind. Where they succeeded in establishing their power, the Indians were absorbed into Christian civilization, at least according to the extent of their capacity. The policy of extermination had to wait for the coming of English Protestants.[6]

* * *

Between 1500 and 1600, as we have seen, Spaniards established themselves not only in the West Indies, California, New Mexico, Arizona, Texas and Virginia, but also on the mainland from Mexico southward, and the Portuguese founded Brazil and brought civilization there.

North of Florida, however, we find that by the year 1600 not a single colony of Europeans existed to challenge the dominion of the Indian tribes. The voyages of the Cabots to the Canadian coast inspired fishermen from France, England, Portugal and Norway to make annual visits to the cod and haddock fishing grounds off the banks of Newfoundland. However, it was not until 1608 that the first permanent colony was established in Canada. Before then, Catholic explorers and missionaries had skirted the Atlantic shore all the way from the Gulf of Mexico to the coast of Labrador.

With rival claims and counterclaims, one fact emerges: Spain's right to possess the whole Western Hemisphere was no longer respected by 1600. "Henceforth the portions of America north of Florida would belong to the nation which could successfully colonize them against European competitors and Indian foes." [7]

Another important fact to note is that wherever Catholics penetrated or established themselves, they brought civilization and Christianity to the natives. Catholic doctrine has never drawn a color line, and today at least thirty different orders of priests have Negro novices and an equal number of sisterhoods have interracial membership. We have today three all-Negro orders of nuns, and according to the December

1957 issue of *Ebony,* the Catholic Church receives ten thousand new Negro Catholics annually. Also because of the Church's stand against bigotry and discrimination, two-thirds of all Negro Catholics live in the southern states; nearly 160,000 are in Louisiana alone. There are more Negro Catholics (75,000) in Lafayette, Louisiana, than in any other city in America. According to *Ebony,* America's 550,000 Negro Catholics are a "unique religious minority within a minority." Negro Catholics "practice their faith with exemplary zeal," and more than 100,000 Negro Americans have been baptized Catholics in the last ten years. The Negro Catholics are served by 748 priests, only 73 of whom are Negro. In Africa approximately 10,000,000 Negro Catholics in 1957 were receiving spiritual leadership from 9,000 missionaries, 1,500 native priests, and 23 Negro bishops.

During this century of exploration, one of the main motives of the Spanish Crown was that of bringing knowledge of the Gospel to the New World. The Pope had confidence that this mission could be entrusted to royal hands, for by the bull *Universalis Ecclesiae Regimini* of July 28, 1508, he gave such wide powers to the Crown that the kings of Spain could regard themselves as vicars-general to the Vicar of Christ. Even the lowest ecclesiastical appointments were made only with the consent of the Crown.

## NOTES

1. *Italian-American History,* Vol. II, p. 65.
2. *Ibid.,* p. 22.
3. William Prescott, *History of the Conquest of Peru* (Modern Library), Book III.
4. Theodore Maynard, *The Story of American Catholicism,* p. 46.
5. *Ibid.*
6. Maynard, *op. cit.*

## CHAPTER 2

# THE FRENCH AND ENGLISH IN AMERICA: 1600-1700

Between 1500 and 1600 activity in what is now the United States was concerned chiefly with exploration, fortune-hunting, and missionary work. During this interval Ponce de León discovered Florida, De Soto roamed over the southeastern part of the United States, Coronado explored the southwest, and Cabrillo dropped anchor in San Diego Bay, the first European to visit what is now the state of California. These men were looking for gold. Also during this period Cartier sailed up the St. Lawrence. Most research indicates that little trace of the visits of these explorers was left by the time the first English settlers arrived in North America.

Between 1600 and 1700, English families arrived in the New World for the sole purpose of wresting a living from the wilderness. The start of English colonization was the tiny English settlement at Jamestown, Virginia, founded in 1607. This settlement proved a failure, and the survivors returned to England in 1609. About the same time the Plymouth Company sent out a hundred and twenty colonists who started a settlement in Maine. This venture also failed, and the survivors returned to England the next year. No further attempt was made by the Plymouth Company until 1620.

Before discussing the importance of the Pilgrims who were to become the first Americans, let us consider other attempts at colonizing the New World about the same time of the English colonies in Virginia and Maine.

We know that Spaniards established an outpost and mission in Santa Fe, New Mexico, in 1609. In 1604, Frenchmen under the leadership of Samuel de Champlain established a permanent colony in what is now Quebec territory. These bearded French swordsmen and traders accompanied by black-robed Jesuit priests took great risks, not only because of the severe climate but also because of the savage Indians who roamed this territory. Many of these bronzed voyagers survived and later were joined by other adventurous Frenchmen. They carved out of the wilderness a New France, which was ruled until 1663 by fur-trading companies. In that year, the Quebec territory came under the direct rule of France. This arrangement lasted until the end of the Seven Years' War in 1763, when the French were defeated by the British. Afterward Quebec and all of Canada became a part of the British Empire.

Canada, in 1663, had a white population of about 2,500 along the St. Lawrence near Quebec, Trois-Rivières and Montreal.

Although New France became a British colony the hardy French settlers remained and continued to worship in their Catholic Churches. They continued to use their own language and mode of living. These hardy Catholics prospered as farmers, fur traders, fishermen, and small merchants; today this French province, almost entirely Catholic, comprises a fourth of the population of Canada. In many of the rural districts of Quebec the traveler, even at this late date, finds that only French is spoken and the wayside signs are printed in French and English.

In 1613 Champlain, with two Indians, paddled up the Ottawa River and camped on the present site of Ottawa. Incidentally, the Ottawa River became a highway for French fur traders long before Wolfe defeated Montcalm at Quebec.

Charles Albanel, a Jesuit missionary, is believed to be the first white man to have reached Hudson Bay overland, in 1670-71.

Today life in the French province of Quebec continues to revolve around its churches. Along the roads the visitor finds numerous little shrines and wayside crosses, and when the Angelus rings the farmers halt their oxen in the fields to bow their heads to pray. On Sundays the citizens of the province go to their parish churches to attend mass; each parish continues to operate like a large family with a priest fathering all.

Canada's largest city, Montreal, with a population of more than a million, is inhabited chiefly by French Catholics. It is one of America's great seaports, and is adorned by numerous Gothic spires of great Catholic churches, of which Notre Dame is the most famous.

In the 1951 survey, the Census Division of the Canadian Bureau of Statistics found that out of a population of fourteen million in Canada in 1951, 6,069,496 or 43.3 per cent of the population were Catholic.

The hardy French peasants and fishermen who founded New France, opened trails to Ottawa and formed a permanent settlement at Montreal, produced Father Jacques Marquette and Louis Jolliet, the former a missionary, the latter a trader. These two Frenchmen explored the "Father of Waters" in 1673. The intrepid pair also worked their way westward and reached the Wisconsin River. Later, with Indian friends, they crossed the states of Iowa and Illinois and reached present-day Arkansas. After spending considerable time in the wilds of the United States they returned to Montreal.

In 1682 another French explorer, Robert Cavalier, Sieur de La Salle, became the first white man to follow the Mississippi River all the way to its mouth. Although La Salle was killed before he could develop this territory, one of his lieutenants, Enrico Tonti, established military outposts along the Mississippi River.

Tonti is said to have discovered the great Southwest and established the first outposts of civilization there. Tonti arrived in Quebec in 1678 with La Salle. The next year he left for the Illinois country and established a fort—Crêvecoeur—on Peoria Lake. For the next twenty-five years he remained in the Illinois country serving France faithfully. He built most of their forts and pacified many of the Indians. He made at least four trips to the Gulf of Mexico, and traveled as well to the upper reaches of Lake Superior. In addition, he developed the fur trade and served as a faithful lieutenant for two governors at Quebec. He served some of the missionaries as guides and won their praises and appreciation. While others were honored by the government of France, little of their work could compare with Tonti's winning the Illinois country. He built the *Griffon,* the first ship to sail the Great Lakes. A brother, Alfonso Tonti, was one of the founders of the city of Detroit and served as its governor for twelve years. Alfonso's daughter, Catholic like her father, was the first white child born in the West.

During the seventeenth century, while the English were planting colonies along the Atlantic seaboard, the French were sending their explorers, fur traders, and fort-builders up through the St. Lawrence valley and the Great Lakes and down the Mississippi.

> . . . the lilies of France waved over a vast empire extending in an arc of twenty-five hundred miles from the Gulf of St. Lawrence to the Gulf of Mexico. The greatest of the French explorers in America, La Salle, reached the mouth of the Mississippi in 1682, and named the whole basin of the great river Louisiana, in honor of Louis XIV of France.[1]

While English colonists were settling in this country, Catholic missions were founded in various districts of northern Mexico. The oldest church in northern Mexico is at Ciudad Juarez. The mission of Our Lady of Guadalupe was built in 1659-1668 and antedates by more than a century the earliest of the California missions.

Three other churches, the oldest in Texas, are within a twelve-mile drive of Our Lady of Guadalupe and within a few miles of each other, south of El Paso on the United

States side of the river. The church at Socorro dates from 1681-83; the Ysleta mission was built in 1682; and San Elizario's chapel, much restored, was first established in 1683. Spaniards erected the church at Ysleta for Indians who had settled there after New Mexico's famous Pueblo Rebellion of 1680. They had been loyal to King and Cross and had joined the fleeing Spaniards in exile. The pueblo is almost non-existent now, but every December 28 descendants of the original founders hold a ceremonial dance on the steps of their old mission.

A group of these same Indians settled Tortugas, near Las Cruces, New Mexico. The pueblo there has remained more or less intact, and on December 12 the people celebrate the feast of Our Lady of Guadalupe with appropriate ceremonies.

When the Pilgrims set forth in the Mayflower in 1620 and "braved the tempests of the vast and furious ocean and the terrors lurking in the American wilderness" [2] to plant their state of freedom, England did not have freedom of religion. Peculiarly enough, although the Pilgrims believed that God created all men equal and their Mayflower Compact established the principle that all men are equal before the law, they did not put their noble sentiments concerning faith and freedom into practice. Neither the Pilgrims nor the Puritans, who also came to the United States so that they could worship God according to the dictates of their own conscience, had any intention of allowing freedom of worship. The explanation is, in part, that the American colonists had inherited the English penal code with its ferocious anti-Catholic laws. Hence, with the exception of Pennsylvania there existed no colony in which Catholics could live in comfort until after the American Revolution.

By 1690 all of the English colonies on the mainland of America, with the exception of Georgia, were settled. Between 1620 and 1690, while the English colonists were establishing themselves in this country, the growth of our population was rather slow. By 1700 there were approximately 300,000 persons in the colonies, and most of these resided in the neighborhood of their original settlements. At least a fourth of these settlers were non-English—Dutch, French, German, Scotch-Irish, and others.

North of Florida by far the majority of settlers before 1700 were from England. Living in a land in which there were Indians, Dutch, French, Scotch-Irish, Germans, and others they succeeded in stamping the new land with their own culture. Also, they succeeded in establishing their language as the predominant language. They gave government in America an English coloration as well. In most of America the English system of law took root, and the English common law is still important in our courts.

By 1700 the English colonists controlled all forms of communication, a condition which still exists. Even at this late date there are too many who seem to believe that American culture is a "White-Protestant-Anglo-Saxon" culture. As we develop our theme of Catholics in America, we will show that America is a composite of different heritages and that the heritage provided by the Catholic element is most noteworthy. While prejudice against Catholics is not as virulent as it was in our early history, there are still residential areas in which Catholics are not allowed to build their homes. There are jobs in politics, industry and academic life to which a Catholic cannot aspire. There are clubs to which Catholics will not be admitted even though they have given their muscles, their minds, their hearts, their lives to this country.

In 1957 the American Jewish Congress published its "Report on State Anti-Discrimination Agencies and the Laws They Administer." This survey shows that laws to combat racial and religious discrimination exist in fifteen states comprising forty-one per cent of the nation's population. In other words, even today, there are Americans who violate the spirit of the Bill of Rights by bigotry and intolerance. It is not enough to pay lip service to the principles of freedom; Americans must always put these principles into practice, live by them and be ready to uphold them against any encroachments.

In 1632 Charles I granted George Calvert, Baron Baltimore, the territory between forty degrees north latitude and the southern bank of the Potomac. Lord Baltimore was a Roman Catholic, and he founded Maryland chiefly to provide a refuge in the New World for the members of his faith. While most of the early colonists in Maryland were Roman Catholics, however, persons of all faiths were welcomed. So few Catholics came to this colony that within ten years only one-fourth of the population was Catholic. In 1649 Lord Baltimore succeeded in having the assembly pass the Toleration Act which provided that "no person in this province professing to believe in Jesus Christ shall be in any ways troubled . . . for his or her religion." [3]

This first act of religious toleration in the American colonies unfortunately did not terminate the strife between Catholics and Protestants. Maryland was taken away from the Baltimores and the Anglican Church was established. The Catholics, who by then comprised less than ten per cent of the population, were deprived of their political rights. In 1720, when the Baltimores became Protestants, the colony was restored to them.

Margaret Brent, who spent her youth in London among the persecuted Roman Catholic minority in the early seventeenth century and later became a landholder and self-appointed lawyer in the new colony of Maryland, is regarded as one of the first Catholic heroines of the New World. In her volume *Adventurous Lady* (1957), Dorothy Fremont Grant extols the work of Margaret Brent and gives a picture of the everyday colonial life of a persecuted Catholic lady.

Although Catholic Maryland was the first colony to grant religious freedom in what is now the United States, the first Catholic church in Maryland, Saint Mary's Chapel, which was built in 1634, was closed in 1704, and never used again. The practice of Catholicism was suppressed; worship by Catholics thereafter continued in private homes. While there may have been more Catholics than the census of 1708 indicates, this census shows that there were only 2,974 Catholics out of population of 33,833 in the Maryland colony.

In New England the intolerance of the Puritans prevented Catholics from migrating there. In fact, Cotton Mather, a clergyman and author, boasted that not one professing Catholic could be found in all of New England in 1640. Throughout the entire colonial period Catholicism in the New England colonies was vigorously discouraged. So great was the colonial anti-Catholic spirit that, from 1691 until after the Revolution, no colony permitted public Catholic worship or allowed any Catholic to hold public office.

The Dutch, who established their colony on what is the site of present-day New York, and the Swedes, who settled on the Delaware River, also forbade Catholics to practice their religion in their colonies.

In 1681 William Penn received a royal charter which made him proprietor of the territory between New York and Maryland. This land, called Sylvania by Penn, was a "holy experiment" because it welcomed people of various nationalities and tolerated worship according to various creeds. Although Catholics found refuge in the Pennsylvania colony as late as 1757, there were only 1,365 adult Catholics in that colony.

While the English came much later than the Spanish and spread less widely than the French, they made their speech, their customs, their laws, and their literature the basis of our American civilization. Simultaneously, French and Spanish Catholics from New France and Mexico continued their explorations and established new missions in the interior of the United States.

In addition to Champlain, La Salle and Marquette, Louis Jolliet, because of his explorations from the Gulf of Mexico to the Ungava interior and the Labrador coast, has become a major figure in Canadian and United States history books. He was one of the most energetic and curious men of his day. We pointed out above that Jolliet and Father Marquette explored the "Father of Waters" in 1673 and later reached the Wisconsin River. Later Jolliet traded furs with the Indian tribes and became interested in salmon fishing. It is said that his salmon catches were so large that they supplied the Quebec market. Jolliet's interests were varied. For example, he was the royal French hydrographer in New France. He studied for the priesthood, learned to play the organ and was interested in travel and exploration. He searched for copper mines along Lake Superior, learned to speak Indian dialects and studied Labrador's Eskimos and their customs. Also his narratives indicate quite a sense of humor.

He received the Mingan Islands by grant from King Louis XIV in 1679. These islands are situated about four hundred miles northeast of Quebec. It is believed that when Jolliet retired, he lived on Anticosti Island. Monsignor René Belanger of Quebec believes he has discovered the site of the burial of Jolliet on Ile Mingan in the Gulf of St. Lawrence.

About the end of this period Father Eusebio Chino founded a mission about nine miles south of Tucson, Arizona. This mission was abandoned in 1751. On the same site, however, the traveler to Arizona finds the Mission San Xavier, rated as one of the most beautiful examples of Spanish architecture in this country. This mission, referred to as the "White Dove of the Desert," was begun in 1783 by the Franciscan Fathers and was finally completed and consecrated in 1797. The church has two great towers, one with a dome and one without. The interior has objects worthy of close inspection, notably the murals and the altar. Today, the mission is the center of the religious activities of the Papago Indian Reservation, and on each December 3 an Indian fiesta is held.

In 1687 Father Chino, who established the mission at San Xavier, introduced European civilization into Arizona and northern Mexico. Besides erecting the oldest mission in existence in the United States, Father Chino displayed his many-sided talents by becoming a rancher, and is regarded as the founder of the cattle industry of the Southwest. Later he established other missions and ranches, and wrote accounts of his experiences which now possess great historical value. According to the historian Giovanni Schiavo, Father Chino was one of the greatest missionaries to leave Europe.

> His work in America, however, was not limited to the conversion of the Indians, or to the erection of churches and houses. His aim was to create self-sustaining civilized Indian communities and to that end he taught the savages various trades and educated them to European farming methods. . . . He was easily the cattle king of his day and region.[4]

Father Chino established his first Sonora mission on the San Miguel River in 1687, and in the next twenty-four years he established a chain of Indian churches. He stocked his missions with hundreds of longhorn cattle, not for his own gain but as food for his Indians whom he loved and protected. He baptized thousands, and blazed trails across the deserts. He traveled thousands of miles and later explored parts of California.

Although the English colonists had succeeded in imprinting the new land with their own culture and had established their own language as the dominant language, much of the heritage of the Spaniards, French, and the other settlers had been absorbed in the daily lives of American citizens. Even today, for example, one notices many manifestations of our Spanish-American heritage, a heritage that continues to be vivid and colorful. Perhaps one of the most pronounced manifestations today is the ranch house which, created by Spanish settlers, is well on its way to becoming the typical American home. Many Spanish words have been incorporated into our language. Here are a few: patio, rumba, sombrero, corral, desperados, cask, cork, canoe, renegade, filibuster, bonanzas. When we travel westward we encounter many place-names they left us, like Colorado, Rio Grande, El Paso, California, Nevada, Monterey, San Diego and Sacramento.

According to the eminent novelist John Dos Passos,

> Mexico City had 50 bookstores before Boston had one. Universities in San Domingo, Mexico City and Lima were crowded with students a century before John Harvard thought to include the name of Bay Colony's small Theological School in his will.[5]

In this same article Dos Passos points out that when Lewis and Clark made their first survey of the land route to Oregon during Thomas Jefferson's administration, they

> . . . hardly remembered that 200 years before, a Spaniard named Juan de Onate had pushed up as far as the Arkansas River in his fruitless search for Indian gold. But the herds of wild horses roaming the Western plains and the ponies they found in the hands of the Indians brought the travels of the Spaniards home to Lewis and Clark. Our horses are descendants of strays—called mustangs—from bands of horses the Spanish conquistadors brought here and used in their exploring caravans.[6]

The story of Kateri Tekakwitha, the daughter of a pagan Mohawk, who was born at Ossernenon, New York, in 1656, is a good illustration of the work and influence of the early Catholic missionaries who spread the light of Christian civilization over the farthest regions of the New World.

When she was only four years old, Kateri Tekakwitha was orphaned and adopted by her uncle, a chief. The uncle permitted missionaries to come to his village, and Kateri finally met Father de Lamberville, who baptized her with the name Catherine. Later she went to the colony for Christian Indians founded by the Jesuits in La Prairie, Canada, where she did housework for the hunters. In her spare time she prayed in the woods before a cross cut in the bark of a tree. She chose to devote her entire life to Christ by joining the Confraternity of the Holy Family.

* * *

In summary, although Spanish and French explorers and missionaries continued to arrive in America between 1600 and 1700, the significant feature of this century was the planting and growth of the English colonies along the Atlantic seaboard.

The founders of these English colonies declared that they were coming to America not only to wrest a living from the wilderness but also to worship God according to the dictates of their own conscience. But with the exception of the Quakers who settled in Pennsylvania, the English colonists did not uphold freedom of religion. The colonists from the Netherlands were likewise intolerant. Thus, in our thirteen colonies Catholics were permitted to follow their faith only in Pennsylvania and in Maryland, and in the latter colony for only a short time.

## NOTES

1. Francis Parkman, *La Salle.*
2. The Mayflower Compact.
3. Maryland Toleration Act of 1649.
4. Giovanni Schiavo, *The Italians in America before the Civil War* (published in 1934), pp. 90-91.
5. John Dos Passos, "The Spaniards Were Here Before Us," *Reader's Digest,* June 1957, p. 216.
6. *Ibid.*

## CHAPTER 3

# THE GROWTH OF NATIONAL IDENTITY: 1700-1870

The average American thinks that Catholics contributed very little to our early history. What an erroneous impression!

Long before the potato blight struck Ireland, followed by the great famine of 1845-49, which caused more than a million Irish Catholics to migrate to America, Catholics played a highly significant role in building America: they, too, helped lay the foundations upon which the Republic rests.

We have already seen that Catholic explorers, soldiers, missionaries, scholars and humanitarians passed in unending procession upon the stage of our country's history. Before the Revolutionary War, a trickle of Catholics came to the American colonies, even though they found it difficult to practice their religion. Most of these were scholars, painters, musicians, adventurous businessmen and soldiers. They played decisive roles, and in proportion to their numbers contributed considerably to the welfare of the colonists.

Before we discuss their contributions, let us consider the work of Catholic explorers and missionaries who did so much for this country in the eighteenth century, a century during which the United States won its independence and established a national government.

Later we will mention the picturesque missions founded by Father Junípero Serra and his Franciscans. This work was made possible because of finances received from the Pious Fund, a fund created some years earlier by Father Gianmaria Salvaterra, a Jesuit priest. Father Salvaterra, who visited southern Arizona in 1691, raised a sizable sum of money which was invested in ranch lands. The income from the investments provided support to the priests who worked at missions founded by Father Salvaterra and his associates in Lower California. In addition, these investments made it possible for Father Serra to establish his great missions beginning in 1770.

Most of the missionaries who came to America during the seventeenth and eighteenth centuries established their missions in Spanish and French possessions. This situation prevailed for years because Catholicism had no chance in the English colonies.

The Dutch and Swedish settlements likewise were not tolerant towards Catholics or Quakers. For example, in 1657 a group of residents of Flushing, New York, drew up the Flushing Remonstrance in defiance of Governor Peter Stuyvesant. It was directed at the Governor's ban on the Quaker faith. The majority of Flushing freeholders, not themselves Quakers, signed the Remonstrance. It demanded that the government extend to all others the liberties enjoyed by themselves. A number of the signers suffered severely in the years following, but were willing to endure persecution, imprisonment and loss of worldly goods rather than relinquish their beliefs.

In 1957 a new three-cent religious freedom stamp went on sale in Flushing, Queens. By the issuance and sale of these stamps, the Post Office Department commemorated the events which occurred in Flushing Town three hundred years previously, events which are of importance for each of us today.

Indeed, as we will see, most of the Catholics in colonial America before 1776 resided in Maryland or Pennsylvania. We will also show that even after our country acquired complete independence and for many years after the Bill of Rights was proclaimed and adopted, too many states saw to it that Catholics did not enjoy complete equality of treatment with Protestants.

French followers of La Salle laid out New Orleans in 1718. Other Frenchmen, settlers of Canadian Acadia, who were brutally evicted from their homes by the English, finally found refuge in Louisiana in the 1750's. Longfellow's "Evangeline" describes the cruel hegira of these Gallic exiles —simple, honest, industrious peasant-farmers. The descendants of these exiles became the Cajuns of the Bayou Têche. The Cajuns on both sides of the Bayou Têche today possess some mixture of other bloods—that of the French and Spanish Creoles whose ancestors were the first settlers, or of the Germanic colonists who came later. In spite of their admixture of blood and races, the Cajuns follow the Catholic faith. In 1957 Carolyn Ramsey's delightful volume *Cajuns on the Bayous* was published. The book was based on research she did among the Cajuns from Bayou Têche to the mouth of the Mississippi. She traveled through the fabulous country of lakes and marshes where the buccaneer Jean Laffite hid. She lived on the campboats of muskrat hunters, studied the "swimp" fisherman and cruised the Mississippi on a freight boat. She found that these folks still spoke a wholly strange idiom—an archaic seventeenth century French mixed with a local patois and American words.

> Only in the last few generations have they begun to speak English in the back parishes, in the shrimp villages on stilts or the isolated tobacco farms in the swamps. Among the older, and less tutored people, the speech is still a fractured English, with literal translations of French phrases.[1]

Today many of the descendants of the Acadians are successful business and professional men whose speech and appearance make them indistinguishable from other citizens of Louisiana.

Long before Wolfe defeated the French at Quebec, Catholic explorers, missionaries, fur traders and soldiers had established colonies in the Caribbean Islands, in Mexico, and various areas of South America. Furthermore, Catholics were the first to penetrate almost all of what is now the United States. Their explorations broke the wilderness from Canada to the Gulf of Mexico, and from Florida to California. We have already mentioned some of the Catholic explorers and discussed the history of the many expeditions made by Catholics long before the English settlers arrived at Jamestown and at Plymouth. With these stories, the following brief sketches should enable the unbiased reader to appreciate the magnitude of Catholic contributions to America before the new nation was formed.

Father Junípero Serra, with his group of pioneers, established a chain of twenty-one Franciscan missions in California and Mexico, from San Diego to Sonora, to Christianize the native Indians. A few of the missions, like the picturesque San Gabriel, founded in 1771, attract worshippers and visitors from all parts of the globe. These missions were erected by primitive Indian laborers, and they are a surprising achievement. Their materials were adobe and bricks, stone when it was available, timber that was scarce. And they were designed by solitary Franciscan fathers who, sometimes with the help of architectural training and sometimes not, conceived their plans on a large scale. Of the twenty-one missions, fourteen are still in fine repair and are being used today by Catholic religious orders. All of the mission sites were in good agricultural country, near enough to the Pacific to be supplied by sea. It is said that they were spaced a day's horseback ride apart.

Father Junípero Serra was born on the Spanish island of Majorca in 1713. He entered the Franciscan Order in 1730 and taught philosophy at Palma. In 1749 he came to Mexico, and for twenty years he labored there as a missionary. He was appointed superior of the new mission field in upper California, and founded the first of the nine missions for which he was personally responsible at San Diego in 1769. It is said that in the nine missions a herd of 250,000 cattle developed—certainly a remarkable record.

Father Serra was the guiding force in the successful colonization of what is today the state of California. Hartzell Spence says that among Father Serra's greatest contributions was that of keeping "the Russians from settling California, a feat that changed history." [2] According to the *National Catholic Almanac* of 1954, Father Serra walked more than sixty-five hundred miles in his missionary journeys, baptized some six thousand Indians and confirmed almost five thousand. He died in 1784, and the state of California placed his statue in National Statuary Hall in 1931.

A statue of the Apostle of the Southwest has also been placed in the Hall of Fame in the nation's capital. The intrepid Father Serra is honored today by thousands of Catholic business and professional men who make up the membership of the Serra International groups. Each week, or every two weeks, Serra Clubs all over the country hold luncheon meetings. One great objective inspires and unites them: to promote vocations to the priesthood and the religious life. During 1958 a series of six television programs and twelve radio programs carried the message of the Serra International. Prominent speakers, among them members of the hierarchy, presented the message of Serra to the widest possible audience.

The Casa Italiana of Columbia University has prepared a book entitled *Italy and Italians in Washington's Time*. The preface of this volume states:

> Italian discoverers, explorers, soldiers, missionaries, scholars, and men of affairs have passed in unending procession upon the stage of our country's making. Some have wrought mightily and their names [are] remembered, their deeds recorded; others no less deserving are lost in the background of the great epic, [leaving] only faint traces of their gifts to the new land.[3]

During the Revolutionary War there seem to have been many Italians in Florida and California. However, in the thirteen colonies, the numbers were comparatively small—probably not more than a few hundred. Most of these were skilled craftsmen, musicians, soldiers and missionaries. The writers of the above work do not mention whether these pioneers were Catholic; however, since Italy has always been a Catholic nation, it is reasonable to assume that most of them were Catholics—at least when they left Italy. While most remained Catholics a few like Paul Revere, the Tagliaferros, the Begalos and the Cabots became Protestant; and today the Taliaferros, the Bigelows and the Cabots are prominent American families.

In 1622 Venetian glassmakers came to the Virginia colony to set up a glass factory; some years later a group of Sicilians and Neapolitans came to the same colony to establish a silk industry. Still later, Governor Oglethorpe of the Georgia colony had a group of skilled silk workers from the Piedmont region come to Ebenezer, where the first Georgia silk center was established.

In 1637 John, Lawrence, James and Francis Tagliaferro, all of whom were born in Italy, came to Jamestown. Some of their descendants fought in the Revolutionary War and later in the Civil War. A few attained some of the highest honors and positions offered by this country. As time went on, some of the Tagliaferros changed their name to Taliaferro; and after the Revolutionary War, one Benjamin Taliaferro became a delegate to the Constitutional Conventions, a member of Congress from 1799 to 1802 and still later a United States Senator. Another Taliaferro, Captain Richard, gave his life for America in the battle of Guilford Court House.

Also William Paca, one of the signers of the Declaration of Independence, was undoubtedly of Italian descent; we do know that upon his arrival from a visit to Italy in 1760 he wrote that he had just returned from the land of his ancestors. In all probability, he was born a Catholic but later changed his religion. We reach this conclusion because Charles Carroll, one of America's wealthiest men and the richest man to sign the Declaration of Independence, is usually referred to as the only Catholic to have signed this important document.

Charles Carroll was one of the real patriots of his day. Besides being a signer of the Declaration of Independence, Carroll was a member of the Continental Congress. He also assisted in drawing up the Maryland Constitution and was a member of both the state Senate and U. S. Senate. In 1901 his statue was placed in National Statuary Hall, Washington, D. C., by the State of Maryland.

Owner of 600,000 acres of land in Maryland, Carroll was known as the "Duke of Norfolk of Maryland." Because of his wealth and position he had much to do "with gaining the general adhesion of the Catholic body to the American cause," this, in spite of the fact that there existed no inducement for Catholics to join their neighbors in revolt. At the time the colonists believed that the Catholic Church was a menace and therefore should be opposed and crushed. Furthermore, while not a single Catholic appeared on their list of Tories and Loyalists, bigotry existed even among the leaders of the American cause. Therefore, the great contribution made by Catholics to the cause is more significant than that made by the other groups. Indeed it stands out as one of the marvels of that period.

John Carroll, a Jesuit priest born in Maryland in 1735, greatly helped his cousin Charles engender the proper spirit among the Catholics of Maryland. Later John Carroll, who was born in Maryland in 1735, became the first bishop in the United States.

The Irish Catholics, born soldiers, were glad of the opportunity to settle their grievances against England and consequently did not need too much urging. They fought along with other Catholics with a zeal that matched the fervor displayed by other patriots. Concerning this, Father Carroll wrote:

> Their blood flowed as freely, in proportion to their numbers, to cement the fabric of independence as that of their fellow citizens. They concurred with perhaps greater unanimity than any other body of men in recommending

> and promoting that government from whose influence America anticipates all the blessings of justice, peace, good order, and civil and religious liberty.

According to Father Carroll, in 1790 there were 16,000 Catholics in Maryland and 7,000 in Pennsylvania. Because of their unanimity and their fervor, their contributions helped General Washington obtain victory.

It is said that from thirty-eight to fifty per cent of the soldiers in Washington's armies were either of Irish birth or Irish descent. Moreover, the records indicate that there were units of the Irish Brigade serving with the French.

St. Mary's of Philadelphia, one of the most influential parishes in Pennsylvania, contributed much to the Revolution. This Catholic parish furnished the following, among others, to the cause of the colonists: John Barry, Thomas Fitzsimmons, General Moylan, George Meade, and Captains Roger Kean and John Walsh. Fitzsimmons became General Washington's secretary and aide-de-camp. General Moylan served Washington as quartermaster general and afterward commanded a cavalry regiment. Commander John Barry is regarded as the father of the American Navy.

Father Gibault, a missionary who was active in the Detroit territory, persuaded the Catholic settlers in the Indiana territory to join the Revolution.

Unquestionably the American Revolution would have been lost without the Catholic nations of Europe. Germany sent 1,500 Catholics, Ireland 2,000, Spain 4,000 and France 5,200 to fight in the war against Britain. At Yorktown, where American independence was won, there were five times more Catholic troops than Protestant; and it is known that Washington assisted at mass in Catholic churches and was attended by a priest shortly before his death.

Among the foreign Catholics who contributed heavily to the success of our Revolution was one of the greatest men of his day: the Marquis de Lafayette. Lafayette was born in France in 1757. Although a member of the French aristocracy, Lafayette became a fierce lover of democracy. Even before the Revolution broke out the Marquis, a colonel in the Dragoons, had already espoused a belief in liberty—a belief that ultimately brought long imprisonment to his wife, exile to his children, and death to some of his wife's relatives.

When he was sixteen, he married Adrienne, a member of one of the most blue-blooded families in France. Four years after their marriage Lafayette secretly left France to join General Washington's army. The lonely bride waited five years for her husband's return. During these years her husband's letters filled her with a devotion for America and for General Washington, whom Lafayette adored. Today in the heart of Paris stands the cemetery where the Marquise Adrienne de Lafayette is buried. "Beside her, under a mound of American soil sent by the state of Virginia in 1834, and beneath an American flag that has flown over him night and day since then, lies her husband, the Revolutionary hero, General Lafayette."

Despite the incompetence of many of the British commanders, Washington could not have won the war without the French alliance. This alliance had a considerable effect upon the fortune of Catholics in the English colonies. One of the first results was the immediate cessation of all anti-Catholic demonstrations. An offer was made to Charles Carroll to become our first envoy to France, but Mr. Carroll, believing that he would serve the colonies better by remaining at home, declined the offer. Benjamin Franklin was sent, but the way was prepared for Franklin's mission by Carroll working behind the scenes.

When General Cornwallis surrendered, a mass of thanksgiving was offered at St. Mary's in Philadelphia. With the end of the war, Catholic France and Protestant America pledged undying friendship.

> From that friendship was to come something that was much more that mere toleration for Catholics. What resulted was an absolute religious equality for all faiths

> and, with it, a new opportunity for the dispirited American Church. Instead of being confined to Maryland and Pennsylvania, it now found the whole United States an open field.[4]

Catholic France gave invaluable aid in the American fight for freedom. The French clergy sent a gift of six million dollars to aid in the war against England; France sent four fleets, money, and four regiments totaling 5,200 soldiers to America under the able command of General Jean Baptiste de Rochambeau.

Poland gave America two illustrious sons: Generals Casimir Pulaski and Thaddeus Kosciusko. Count Pulaski lost his life at the siege of Savannah in October 1779. In 1957, Dorothy Adams published her *Cavalry Hero: Casimir Pulaski.* This is a moving biography of the Polish cavalry officer who played such an outstanding role in the American Revolution. Count Kosciusko, a hero of Saratoga and "the father of American Artillery," was the engineer of the defenses of West Point.

Spain secretly aided the American colonists by lending them money and keeping her colonists in Louisiana, Florida and Cuba neutral while the struggle was going on.

Italy's contribution included Captain Cosmo de Medici, who is regarded as the founder of our cavalry. When the War for Independence broke out he fitted out horses and equipment at his own expense. In consequence, Cosmo de Medici's name is the first name to appear in the roster of Washington's army as a cavalry officer. Other members of Washington's forces of Italian descent are: Lieutenant James Bracco, Lieutenant Francesco Monte, Lieutenant Albiano Lupo, and Lieutenant Nicola Tagliaferro.

Before terminating our discussion of the Catholic contribution to the success of the War of Independence, a few words must be written extolling the work of two great patriots of Italian descent during the Colonial period. We are referring to Philip Mazzei and Francis Vigo, men who labored heroically and unselfishly for a better and greater America.

The histories of these two men are similar in many respects. Both were born in Italy, both had versatile and extraordinary careers, both became citizens of the new country; both fought side by side with great Americans for their liberty; both sacrificed their time and wealth on behalf of America's welfare; and finally, in their later years, both suffered the humiliation of having their sacrifices and services forgotten, and died in misery and obscurity.

Philip Mazzei was born in Tuscany in 1730. After studying medicine at the University of Florence, he went to England. In 1773, chiefly because of the influence exerted upon him by Benjamin Franklin, Mazzei came to Virginia to pursue the project of raising grapes, silkworms, olives, and other plants on a two-thousand-acre grant adjacent to Thomas Jefferson's Monticello. He immediately became a fast friend of Jefferson, and took citizenship in Virginia. In 1774 he was elected a member of the Committee of Twelve which worked with similar committees from the other colonies. His friendship for Jefferson naturally led him to be an active propagandist for the cause of American freedom. Along with Jefferson, he joined a company of soldiers and wrote and circulated propaganda for American freedom. Mazzei exerted great influence on the fathers of the Republic, and some of the words one finds in the Declaration of Independence are also found in an article which Mazzei wrote in 1774 for Pinckney's *Virginia Gazette:*

> . . . all men by nature are created free and independent. Such equality is necessary in order to create a free government. It is necessary that all men be equal to each other in natural law. A true Republican government cannot exist unless in their natural rights.

When the Revolution began Mazzei and his employees, mostly Italian gardeners, joined the army as private soldiers to fight the British. Between 1779 and 1783 Mazzei spent four years in Europe on behalf of the colonies, but in 1785 he left America because of his disappointment in not obtaining a consulship. He had been refused an appointment on the ground that he was of foreign birth. While in Europe he wrote a history of the United States. He spent his declining years in disillusionment and poverty.

Francis Vigo, born Joseph Maria Francesco Vigo in Piedmont in 1747, enlisted in the Spanish foreign service at an early age and was dispatched to Cuba. Later he was transferred to New Orleans where, after serving in the militia, he became a fur trader. As a trader, Vigo mastered some of the Indian dialects. In 1762, with a picked body of irregular troops, he marched to St. Louis to serve the governor of that district as a trader, spy and interpreter. Later he became a trader in his own behalf and grew wealthy. He was the first man to establish trade routes between the East and the frontier.

In 1778 Vigo, together with George Rogers Clark, undertook the epic venture of conquering the Northwest Territory —Michigan, Illinois, Indiana, Wisconsin and Minnesota. This adventure was made possible by the generosity of Vigo, who loaned Clark his entire savings so that his troops might be equipped for attacking Fort Vincennes, the only English stronghold in that territory. The dramatic story of the capture of the Fort is told by Winston Churchill in his novel *The Crossing*. Not only did Vigo loan Clark funds, but he joined Clark's army as a spy under the guise of a trader. He obtained the necessary information concerning the Fort, and Federal troops, whose arms, uniforms, and powder were supplied by Vigo, accompanied by Vigo himself and Clark, captured the Fort without the loss of a single life. Vigo was made a colonel in command at Vincennes; however, no effort was made to pay him the money he had advanced. Vigo died in poverty. It was not until forty years after his death that his family was paid $49,898.60 by the United States government. Throughout his long life Vigo demonstrated that he was a good Catholic.

In 1776 Virginia became the first state to vote full religious freedom in its bill of rights. Later, religious freedom was granted in Pennsylvania and Maryland. Actually, the

Revolution brought Catholics religious liberty. While Catholics could henceforth worship God in their own churches, they did not win social acceptance. The traditional anti-Catholic spirit continued and erupted violently as more than a million Irish Catholics migrated to America after the great famine of 1845-49. However, before we discuss the impact of this great immigration, let us concern ourselves with some of the contributions made by Catholics between the Revolutionary War and 1850.

Daniel Carroll, a brother of Father Carroll, and Thomas Fitzsimmons were members of the Constitutional Convention that met in Philadelphia in 1787. Because of the lack of priests, however, the progress of Catholicism in the new nation was not striking. Father John Carroll was made apostolic prefect in 1784, a sort of a missionary bishop without a see. On November 6, 1789, he was appointed bishop of Baltimore with a see coterminous with the entire territory. Immediately he began establishing schools, colleges and seminaries, the first of which was St. Mary's Seminary in Baltimore, in 1791. Mount St. Mary Seminary was established in 1808 in Maryland. A few years later, in 1811, St. Thomas was established at Bardstown, Kentucky.

The selection of Father Carroll as the first bishop of the Catholic Church in the United States was a most happy one. Carroll came into office at about the same time that Washington became the head of our nation. Each respected the other; they were alike in many respects. Each rose to eminence by force of character and each was, "in his own field, the captain demanded by the dangerous and difficult times. Clever men might have ruined everything. These had prudence and courage as their most characteristic virtues." [5]

John Carroll died in Baltimore on December 3, 1815, at the age of eighty. During his years of leadership, between 1789 and 1815, the Catholic Church in America survived the raging tempests; it "was providential that during the first critical years the hand upon the rudder was that of John Carroll."

One of Bishop Carroll's great contributions was his insistence that the Catholic Church in the new country should be thoroughly Americanized. He said that the policy of the Catholic Church in America should always recognize the principle of separation of church and state. In this the Vatican concurred.

Between the War of Independence and the coming of the Irish famine victims, only a trickle of Catholics came to America. But those who came were educated men. They were explorers, missionaries, skilled craftsmen, musicians and artists, and some of these became distinguished citizens. During this period, for example, Father Beltrami discovered the northernmost springs of the Mississippi River, and in 1837 Father Joseph Rosati became the first Bishop of the St. Louis diocese.

Father Giovanni Grassi, a Jesuit who came to America in 1810, became president of Georgetown College in 1817. Between 1818 and 1868 the Italian Lazarists maintained headquarters in St. Louis; during this period the order conducted schools, colleges, and seminaries in a number of American communities. It was during this time that Father Samuel Mazzuchelli was building Catholic churches in Iowa and Wisconsin. It is reported that between 1830 and 1845 Father Mazzuchelli founded twenty different parishes in the above-mentioned states. Then, too, Father Joseph Nobili, after several years of missionary work among the Indians of Oregon, transferred his activities to California where in March, 1851, he founded the College of Santa Clara. By the time he died in 1856, the college had become firmly established.

Father Anthony Maraschi, a former professor of logic and metaphysics at Loyola College of Baltimore, arrived in San Francisco late in 1854. The next year he began building St. Ignatius College in the heart of San Francisco. For the next forty-three years, Father Maraschi was connected with this institution, which now bears the name of the University of San Francisco.

Among the many missionaries who worked among the Indians of the West and Northwest, Father Joseph Cataldo ranks among the greatest of builders, regardless of creed or nationality. He spent sixty years in the states of Idaho and Washington converting Indians, building churches and establishing Gonzaga University. Although Father Cataldo has been dead many years, he is still referred to, and rightly so, as the father of the city of Spokane.

The Reverend Charles Constantine Pise, a distinguished poet and scholar, was appointed Chaplain of the Senate in 1832. To Father Pise goes the distinction of having been the only Catholic to be appointed chaplain of the Senate and House of Representatives. All other chaplains have been Protestant.

In 1836 the Jesuit Father Van Quickenborne opened a mission among the Kickapoos, a few miles north of Fort Leavenworth in Kansas. This was the first attempt made by a Roman Catholic priest to establish a permanent mission among the Indians of the Middle West. This mission was beset by all sorts of difficulties, and in less than five years, in May 1841, it was suppressed. A few years before arriving in Kansas, Father Quickenborne labored in Illinois. Concerning his experiences in Illinois Father Quickenborne wrote, "Catholics dare not declare themselves . . . two Catholic families did not even dare to receive me in their houses . . . boys and girls at school do not dare to say they are Catholics."

Although the United States had by this time acquired complete independence, Catholics did not enjoy complete equality of treatment in some states. While it is true that in most states, except in isolated cases, the inhabitants did not interfere with the work of Catholic priests and anyone could openly join any church he liked, pressures against Catholics were such that many of them had to put their economic well-being ahead of their religion. Then, too, when conditions improved, many of those who were willing to return to the Faith found the absence of churches and the scarcity of priests a deterrent.

When Father Carroll began to function as the first bishop in the United States, there were only about 35,000 Catholics in a population of close to 3,000,000. One of his big tasks was to bring back within the fold those who had "strayed away" and to give religious assistance to all who sought it. In most of the thirteen colonies everything had to be started from scratch, for outside Pennsylvania there were no parishes, no churches and no priests. Since in the United States there was no government subsidy for religion and since there were only a few rich Catholics, it was from Europe and Mexico that Bishop Carroll and other clergymen sought financial help. We have already mentioned the Pious Fund created through the efforts of Father Salvaterra. Also, Father Mazzuchelli received $6,500 from Italy to establish the Sinsinawa Monastery. The Society for the Propagation of the Faith, which was founded by the Abbe Angelo Inglesi and which later became a world-wide organization, was of inestimable help to the growth of Catholicism in the United States during this critical period. Many years later, in 1884, the eminent Cardinal Gibbons wrote to the directors of the Society:

> If the grain of mustard seed planted in the virgin soil of America has struck deep roots and grown into a gigantic tree, with branches stretching from the shores of the Atlantic Ocean to the coasts of the Pacific, it is mainly to the assistance rendered by your admirable Society that we are indebted for his blessing.

The Society helped many missions. The American missions reportedly received more than eleven million dollars from the Society between 1822 and 1910, most of this received during the first years of the establishment of the Church in this country.

Charles Carroll and other members of his family were generous contributors during the early history of the Catholic church in the United States. Here and there researchers find names of other Catholics who gave liberally to the Church. For example, Paul Busti, the general agent of the Holland Land Company and founder of the city of Buffalo, was a generous contributor to St. Mary's Church of Philadelphia, a parish which we have referred to previously. Also Joseph Mussi, a personal friend of Bishop Carroll, contributed liberally to the building of the rectory and the enlargement of the old chapel of St. Joseph's Church. When St. Joseph's, the first Catholic church in Philadelphia, was founded in 1733, it was the only place in the English-speaking world where celebration of the mass was permitted by law. In 1734, the governor of the province demanded that the church be closed, but the Provincial Council of Pennsylvania, defending the liberty of worship granted to the colony by William Penn, withstood the demand. This permanently established the principle of religious freedom, later embodied in our Constitution. Many similar examples can be given.

Sometimes assistance to priests and churches took other forms, as in the case of Francis Vigo whom we mentioned previously. When Father Gibault, the Catholic pastor at Vincennes returned to Canada, Vigo appealed to Bishop Carroll to send a priest. As a result, a Father Flaget was sent to Vincennes and lived in Vigo's house for almost two years. Vigo also served the Church of St. Francis Xavier in Vincennes as trustee between 1818 and 1821.

While some of the events described above were occurring, the Irish were experiencing a terrible famine (1845-49). This brought a great influx of Irish immigrants into this country. Unlike many of the Catholics who preceeded them here, the more than a million Irish Catholics who now migrated were mainly poor, illiterate and unskilled. However, according to Hartzell Spence, they

> . . . possessed a fierce love for their religion and passionate hatred for Protestantism, fired by centuries of English oppression. In many ways, they were distinct from Catholics of other countries. Their piety was severe, almost

> dour; their sexual mores were puritanical, and their attitude toward their priests was deeply reverential.
>
> They settled in Eastern ports and immediately became a social problem. For the first time in America, pauperism required public relief. The National bill in 1837 was $4,000,000, and that of New York City alone, $279,000, the beneficiaries being chiefly Irish.
>
> If the Irish, like the Jews, tended to be exclusive, prejudice made this withdrawal necessary for their survival. To protect themselves against outbreaks in which their homes were burned, against job and religious discrimination, the Irish clanned together in the biggest cities, in tight, isolated areas, usually labeled "shanty towns." [6]

Many outrages against the Irish Catholics were perpetrated. Even anti-Irish Catholic parties were organized. The most aggressive of these was the Know-Nothings, so called because when questioned about their outrages they would answer, "I know nothing."

To combat the propaganda against Catholics stimulated by the large number of zealous Catholics coming from Ireland, Dr. Charles Pise, who was born in Annapolis, became a prolific novelist and poet. His novels were written chiefly to combat the propaganda against Catholics which prevailed between 1830 and 1860. His poetry, according to a critic of his day, had not only "sweetness of verse and liveliness of fancy" but also "strength and power."

Hartzell Spence cites a number of outrages committed against Catholics between 1834 and 1860. He describes the burning of convents, churches and even homes. He mentions the riot of 1844 in Philadelphia between Catholics and Protestants during which thirteen persons were killed and many wounded.

> In the following years, such riots became commonplace. An Italian prelate, Archbishop Bedini, visiting the U. S.

> from Rome in 1853, was stoned and almost hanged in Cincinnati. The following year, in Ellsworth, Maine, a priest, Father John Bapst, dared to build a school. Enraged citizens blew up his chapel with gunpowder, smashed his rectory, tarred and feathered him and tried to incinerate him.[7]

While this was going on, German immigrants had begun to arrive in sizable numbers. The Germans were a mixed group as far as religion was concerned. Among them were as many Protestants as Catholics; therefore, hostility toward them was not so pronounced. Also, many of the Germans were skilled artisans or farmers. However, the Germans built parochial schools (Lutheran and Catholic), and preserved their language and customs. They, too, provided a threat to job security and Americanism at a time when Irish immigration was at its peak.

We have already recorded the magnificent contributions made by Catholics during the War of Independence. The contributions which they made during the War of 1812 and the Civil War are likewise noteworthy. America owes a large debt to Catholic soldiers who participated so valiantly in both wars and died on the field of battle.

The War of 1812 was, as a military event, a minor war. The armies were small, and our losses were less than five thousand out of a population of eight million. "The enemy never penetrated more than a few miles into our territory and, with the exception of Washington, never held one of our cities for even a day."

Many Catholics joined the naval forces of the United States. One of the heroes of this war was Captain Joseph Lametti. During the War of 1812 he served at first as lieutenant and later as a captain in the defense of New York City and harbor. Special services in his honor were held in St. Patrick's Old Cathedral, in New York City, on February 22, 1930. His body lies in the graveyard of the Cathedral.

Although they were persecuted at every turn, the Irish

Catholics proved their patriotism during the Civil War. It is estimated that half of the adult male Irish population in America fought on both sides during the Civil War. A somewhat smaller percentage of adult male Poles served during this war. It has been estimated that five thousand Poles served the armies during the Civil War, most of these on the side of the Union. In his book *Polish Past in America,* 1608-1865, Miecislaus Haiman estimates that sixteen per cent of all of the Poles in America served in the armies. According to Mr. Haiman, this was larger than some of the other groups, who averaged about fourteen per cent. Wladimir Krsyzanowski, a cousin of Chopin, was elevated to the rank of brigadier general by Lincoln, but his commission failed to obtain confirmation by the Senate because no one could pronounce his name. Giovanni Schiavo claims that

> . . . the proportion of Italian officers and enlisted men who served during the Civil War was perhaps the highest of any ethnical group in America. More than two hundred officers of Italian blood were in both armies at a time when there were only a few thousand Italians in the country. It was a contribution of which any immigrant community can be exceedingly proud.[8]

Some of these came purposely from Italy to join the Union Army, with whose cause most Italians were in sympathy, and several were awarded the Congressional Medal of Honor. One of these was General Luigi Palma di Cesnola. Also many Catholics served with distinction in the naval forces of both the Union and Confederate States. Among these was Commander Louis C. Sartori, who later on became a commodore. His brother, Charles, served as Acting Assistant Surgeon in the Navy. According to Hartzell Spence, "The North had some 50 Catholic generals and . . . 'Irish brigades.' The South was served by 20 Catholic general officers and one admiral."

Recently the writer came across information published in th *New York Times,* May 3 and May 24, 1861, stating that the Garibaldi Volunteers of New York, under Colonel Utassy, enrolled six hundred men within three weeks after the firing on Fort Sumter. It is reasonable to assume that most of these were Catholics.[9]

Among the Southern commanders who were Catholic the most notable were Generals Pierre Beauregard and James Longstreet. Also, the famous *Alabama* was captained by the Catholic Raphael Semmes, who later became an admiral. Perhaps the best known of the Catholic officers who saw service with the Union Army was General Philip H. Sheridan. General Grant paid him this tribute: "He had no superior as a general, either living or dead and perhaps not an equal." It has been asserted that this outstanding General turned defeat to victory by his remarkable ride from Winchester to Cedar Creek in 1864. Union General William S. Rosecrans, who became a Catholic in 1845 while a professor at West Point, was another illustrious officer. A brother of General Rosecrans, also a convert, entered the priesthood and was made a bishop in 1861 at the age of thirty-four. In the Navy, Benjamin Franklin Sands served as an admiral. One of his sons later became an admiral and for a short period was head of the Naval Academy.

Catholics were responsible for some of our finest war lyrics. According to the *National Catholic Almanac,* the following compositions were written for the South by Catholics: "Dixie" by Dan Emmett; "Bonnie Blue Flag" by Harry McCarthy; and "Maryland, My Maryland" by James Ryder Randall. Also Theodore O'Hara, who served the Confederacy, wrote "The Bivouac of the Dead" commemorating the Battle of Buena Vista in the Mexican War. In addition to the many Catholics who fought in the Civil War, Catholic nuns, particularly the Sisters of Charity, covered themselves with glory. These nuns provided the only organized system of nursing. In addition to ministering to the needs of the sick and wounded, the nuns had to do the work of chaplains: they baptized many soldiers, and prepared many to make their peace with God. Because of their work thousands of soldiers on both sides joined the Catholic Church. Because of their heroism in nursing both Confederate and Union wounded, the Catholic sisterhoods have been enshrined as the "Nuns of the Battlefield."

Both Archbishop Hughes of New York and Bishop Michael Domenec of Pittsburgh succeeded in influencing several European nations from recognizing or openly aiding the Confederate states. Indeed, the Church emerged from the Civil War with greatly enhanced prestige.

None of the great financial magnates of the period before 1880 were Jews or Catholics. Toward the end of this period, when the three pre-Civil War millionaires had grown to several thousand, a few Catholics and Jews succeeded in reaching this classification. However, the great wealth of the United States continued to lie in the hands of such Protestants as the Goulds, Hills, Rockefellers, Carnegies and Morgans.

During this period the Knights of Labor, the forerunners of the American Federation of Labor, were struggling for recognition. At first condemned by the Church, the organization won the support of Cardinal Gibbons. When Father Gibbons sailed for Rome in 1887 to receive the red hat he succeeded in having the Church remove its condemnation and the Church issued its famous *Rerum novarum,* a document which later became the Magna Carta of the workingman. The Church proved to labor that she was not opposed to its demands. The encyclical of Pope Leo XIII condemned the evils of the industrial system which was "laying upon the shoulders of the working-classes a yoke little better than slavery itself." Henceforth the greatest supporters of organized labor were to come from the Catholic group.

In addition to those already mentioned, numbers of other prelates made significant contributions to the welfare and growth of the Catholic Church in America before 1870. Many of these were born and trained in Europe and then came to America to live a life of toil and sacrifice. Their accomplishments as spiritual leaders and teachers influenced many American citizens, both Catholic and non-Catholic.

One of these was Bishop John Neumann, who died suddenly in Philadelphia in 1860. Born and educated to the priesthood in Bohemia, he embarked at Le Havre for America. As a young priest he made numerous slogging trips through the swampy woods along the Niagara frontier. In 1840 he made the long stage trip to Pittsburgh to join the Redemptorists. A few years later, he was consecrated bishop, and in 1854 he was called to Rome by Pope Pius IX; it is said that he held the book while the Pope read the solemn declaration of Mary's Immaculate Conception.

Later, Pope Benedict XV discussed the virtues of Bishop John Neumann in the following terms:

> Perhaps the sheer simplicity of his virtues has been misunderstood, because they seem but the good deeds of any good priest, any good missionary, any good bishop! But deeds, even the most simple, if done with constant perfection in face of all obstacles, spell heroism in any servant of God. And in their unvarnished simplicity we find good reason for saying to everyone, no matter what his rank, his age, his sex—You can well imitate Venerable Neumann.

* * *

We have discussed the great contributions Catholic patriots and soldiers made during the Revolutionary period. Their magnificent actions were particularly noteworthy since most of our colonists believed that the Catholic Church was a menace and therefore should be opposed and crushed.

The Revolution brought about religious liberty; it did not bring social acceptance. The traditional anti-Catholic spirit continued, erupting violently at the arrival of more than a million zealous Irish Catholic immigrants.

During this period also a number of Catholics from Germany arrived, and a steady trickle of missionary, musicians, artists and businessmen migrated from Catholic Italy. The Germans did not cause a serious problem; most of them settled in America as farmers. Perhaps this accounts for the fact that in certain counties in Ohio and other states nearly everybody is a farmer and a Catholic. Some Catholic Bohemians settled in the rural districts of Iowa, and groups of Italians settled in the Southwest. We have also noticed that some of the French from the Quebec territory settled in the interior of the United States and in the Louisiana territory.

The predominant Catholic body, the Irish, seldom took up farming. Instead they settled in the cities where they were subject to ridicule and outrages of various types. We have already noticed the difficulties that confronted them in their efforts to practice their religion. They were further hampered by a lack of priests. In the early days of this country there was only one priest to every thousand Catholics, and priests had to travel long distances on horseback. In the year 1790, for example, there were only thirty-four priests ministering to a Catholic population of 35,000 souls.

During this period Catholic explorers and missionaries continued to be active. Father Junípero Serra established his picturesque missions in California, bringing Christianity and civilization to the Indians of that territory. Followers of La Salle laid out New Orleans in 1718, and other Frenchmen found refuge in the bayou country of Louisiana. Catholics also played an unusual part in shaping the destiny of the Mississippi River and its contiguous territory. The northernmost springs of this great American river were discovered by the missionary Beltrami. Enrico de Tonti, La Salle's chief lieutenant, and one of the first white men to descend its course, discovered the great Southwest and established the first outposts of civilization. Then, too, the acquisition of territory near the sources of the river was made possible by the Catholic trader Vigo.

Also during this century Father Chino, in addition to erecting missionaries, established the cattle industry of the Southwest. The Spanish, who had built the oldest permanent settlement in the United States in St. Augustine in 1565, continued their operations from this site through these years. For two hundred years after the founding of St. Augustine, Spain sought to extend her slender hold on this fierce wilderness. The story of this period has been remarkably well preserved by churches dating from the eighteenth century which have records that go back two centuries more, and by the typically Spanish houses with their overhanging balconies, grilled windows and walled patios which line the narrow streets.

No other group furnished more officers and men to the armies that fought it out in the Civil War in proportion to its numbers in the population than the Catholic element. Several Catholic soldiers were awarded the Congressional Medal for valor on the field of battle. Likewise, the naval forces of both the Union and Confederacy contained a number of Catholics who served with distinction.

## NOTES

1. Carolyn Ramsey, *Cajuns on the Bayous* (New York: Hastings House, Inc., 1957).
2. Hartzell Spence, "The Catholics in America," *Look*, November 12, 1957.
3. *Italy and Italians in Washington's Time* (New York: Columbia University Press), Preface.
4. Maynard, *op. cit.*, p. 146.
5. Maynard, *op. cit.*, pp. 180-81.
6. Spence, *op. cit.*, p. 121.
7. Spence, *op. cit.*
8. Schiavo, *op. cit.*, p. 279.
9. Spence, *op. cit.*

## CHAPTER 4

# SOCIAL, CULTURAL, AND MORAL INFLUENCES BEFORE 1880

While the events we have recorded were taking place, our country had won its independence and established a national government. The welding of the thirteen states into an enduring Union proved to be a great problem. The Constitution of 1787 was the remedy. Under Presidents Washington and Adams, the new nation got a good start, our finances were set upon a firm basis by the genius of Alexander Hamilton, and our troubles with England, Spain, and the Indians were adequately met by our diplomats under their influence. The years from 1763 to 1801 represent the period of birth and infancy of the American republic. During this period, our states were the cogs of the union because of their separate origins as colonies.

> Each had its own interest, its own long history of colonial traditions, and hence its intense local patriotism. Thomas Jefferson at the close of the Revolution spoke of Virginia as "My Country." [1]

The defeat of the English at Fort Vincennes gave the new nation the Northwest Territory—Michigan, Illinois, Indiana, Wisconsin and Minnesota. When Napoleon sold the Louisiana territory to the United States for fifteen million dollars in 1803, we acquired a vast area of nine hundred thousand square miles. Louisiana extended from New Orleans to the Canadian border and west to Texas, including parts of Colorado, Wyoming and Montana.

Although most of this territory had been explored by Catholics and missions had been established in various districts this "vast territory was in utter neglect, with thousands of Catholics who had not seen a priest for months and even for years." The same situation existed in Philadelphia, Virginia and the other colonies.

While the War of 1812 was a minor affair, it marked the completion of our fight for independence. Prior to this war our country's independence was not respected by European nations. The new country was subjected to constant insults and injuries from abroad. By 1815 the picture changed: America turned its back on Europe and took the path of full national consciousness. The new nation now began to grapple with the problems of the growth and development of its vast national domain.

The election of Andrew Jackson ushered in a new era fruitful in democratic changes. Suffrage was extended, state constitutions revised, labor organized, and humanitarian reforms established in debtor laws, prisons and asylums. The steam locomotive made its appearance in 1830; the McCormick reaper was patented in 1834; the anthracite coal deposits of Pennsylvania were being exploited with the new process of iron smelting (1836). These factors were bound to influence our culture. New England, New York, New Jersey and eastern Pennsylvania became the center of our industry. The growth of the factory system took away the independence of the worker. Many of the original settlers and their descendants preferred to move to the new territories of the West rather than work in the factories. This provided employment for Irish Catholic and other immigrants who wished to make a living in the new country.

The invention of the cotton gin by Eli Whitney made the production of cotton so profitable that the plantation system and slave labor were fixed in the South. The planters became an aristocracy. By the end of the Jacksonian era in 1840, this country had become a land of diverse occupations and interests. It was a difficult proposition to make laws which did not seem partial or unfair to one section or another.

The United States acquired Texas in 1845 and Oregon to the forty-ninth parallel in 1846. The cession of New Mexico and California (1848) brought the continental boundaries of our country practically to its present limits, and for the next fifty years the nation's attention was directed toward organizing and developing its vast territory. Within these years the constantly increasing strife over slavery brought on the War Between the States. This great struggle resulted in the abolition of slavery and the preservation of the Union.

The reunited country increased in wealth and power. Hundreds of thousands of Americans went west to develop the homesteads which they received from the government, and immigrants, chiefly from Ireland, Germany, the Scandinavian countries and England, flocked to our shores.

During this period, before 1880, the country experienced rapid growth in banking, manufacturing, mining and farming. Our nation had already built a great industrial and agricultural empire.

What influence did the Catholic element exert during this period? This we shall now consider.

## *Education and Public Taste*

Life during the Colonial period was harsh. Travel by land was on horseback or in lumbering, springless stagecoaches. The only light available was furnished by candles or whaleoil lamps, and water was procured only from wells or barrels which caught the rain running down the roof.

There was little education during the Colonial days. A smattering of schooling for the younger children was provided in the private "dame schools" or in schools supported by the churches and missionary societies.

Before the Revolution and for some time afterwards, the study of English and English literature did not have a prominent position in the curricula of the few schools in existence. Examination of the lessons shows that there was much insistence on Latin and Greek, with the study of English neglected. The *New England First Fruits,* our earliest account of the course of study pursued at Harvard College, admirably illustrates the exalted place that the dead languages held in our educational institutions of the times. This tract shows that a knowledge of Latin and Greek was the sole requirement for admission, and that the study of these two languages had a prominent place in the curriculum. Indeed, the chief requirement for the bachelor's degree was the ability "to read the originals of the Old and New Testaments into the Latin tongue." As late as the middle of the eighteenth century, Latin was the language of conversation at Harvard College. Prior to 1757, no forensic disputation existed and no poems or orations were spoken in English at Harvard.

The puritanical ideals of our early New England settlers were not conducive to the study of English classics. As a matter of fact, little secular literature found a place among a people who neglected all aspects of art and who regarded religion and beauty as antagonistic. There is no indication of familiarity with Shakespeare's plays or the poems of Milton—particularly significant because Milton was the poet laureate of the Puritans.

In addition to being unfamiliar with the works of Shakespeare, Milton and other English authors, the early American colonists produced no original writers. Most of our earliest writings were imitations rather than original creations. Benjamin Franklin was the first native American who wrote the English language with classic taste and elegance. This state of affairs was due not to a lack of intellectual vitality among our first settlers but to the fact that their religious view compelled them to concentrate on religious works and the ancient languages to the exclusion of English literature and other subjects.

Musical taste in the United States of George Washington's time was not distinguished. The puritanical ideas of our early New Englanders did little to encourage the study of music outside psalm singing, and there are references to the fact that skill in singing actually aroused distrust. The Quaker influence in the Middle Atlantic section was no better. In their services, rigid and simple, the Quakers were just as opposed to music as their New England brethren.

What about frontier music? For a number of years following the Revolutionary War the music of the frontier was nothing more than the playing of dance tunes on several fiddles, and the old-time fiddler played mostly by ear. Also, the frontier fiddler played fast rather than well on instruments which were usually out of tune.[2] Pre-Civil War literature abounds with references concerning the low music tastes of the American people. In fact, only among the Germans and Italian immigrants, many of whom were Catholics, was good music heard. As time went on the German and Italian influence began to manifest itself in various ways; and more and more progress in developing a taste for good music began to develop.[3]

New Orleans with its many Catholics was the first American city to show real interest in grand opera before the Civil War. Furthermore, wherever opera received recognition, the works of Verdi and other Catholic composers predominated. Also the Catholic Filippo Traetta, author of *Rudiments of the Art of Singing,* opened the first conservatory of music in America in 1779. Italian musicians toured American cities before 1778, and the first concert of which there is record was that given by John Palma at Philadelphia in 1757.[4] A first-rate troupe introduced Italian opera in New York in 1825 with the performance of Rossini's *The Barber of Seville* before an audience which included Joseph Bonaparte.

In 1805 fourteen Sicilian musicians, undoubtedly Catholics, joined the United States Marine Band and helped make it an outstanding musical organization. We also know that

Thomas Jefferson had in his employ Dominic Alberti, who taught him Italian and the violin. Indeed, during Jefferson's time, what little music was offered came from Italians. Later, "little German bands" composed of German Catholics and Lutherans made their appearance. These bands usually consisted of half a dozen or more tolerable musicians dressed in blue German caps, and they visited many of our cities. So prominent did they become that at one time they were regarded as an important institution.

Despite these manifestations of culture, as late as the 1830's Americans were generally rigid and narrow. Mrs. Trollope, mother of Anthony Trollope, the great English novelist, lived in America between 1827 and 1831, chiefly in Cincinnati. On her return to England Mrs. Trollope published her famous study *Domestic Manners of the Americans,* in which she criticized very severely the American way of life.[5] She wrote:

> I never saw a population so totally divested of gayety. There is no trace of this feeling from one end of the Union to the other. They have no fêtes, no fairs, no merry makings, no music in the streets, no punch, no puppet shows. If they see a comedy or farce, they may laugh at it; but they can do very well without it . . . and their hearts are not warm, at least they seem not so to strangers; and they have no ease, no forgetfulness of business and of care—no, not for a moment.[6]

Arthur K. Moore, a modern writer, discusses the American frontier in uncomplimentary terms in his cultural analysis of the Kentucky frontiersman, *The Frontier Mind.* He writes: "The American frontier, while creating nothing, functioned as a catalyst to precipitate such barbaric modes of behaviour as highly developed civilizations suppress." [7] According to Professor Moore, the frontiersman was a rude and uncouth individual who moved toward barbarism as he entered the wilderness. The primitive and unattractive characteristics of the frontiersman were glamorized by travelers and authors in two contradictory ways. The first was

> . . . to picture the pioneer as the forerunner of a new and superior culture—as the innovator who led the parade of civilization. The second was to depict the frontiersman as a person reverting to the ideal primitive—as a man who imbibed simple and deep understanding from Mother Nature and not from books. Both ideas were at times presented simultaneously, even though they were not entirely compatible.[8]

Moore rejects both theses, and should be complimented for the interesting material he has collected. In the words of his reviewer Robert E. Riegel, "The frontier should be studied not only for its direct contributions to American development, but also as a source of myths which have influenced vitally the understanding by Americans of themselves, and hence their actions in relation to the rest of the world." [9]

We have already mentioned that a flourishing university existed in Mexico City a hundred years before Harvard. Also, long before the first English colony was established in the New World Catholics had introduced sacred music and the printing press to America. In addition, Catholic education was first brought to America by Spanish and French settlers and by English colonists in Maryland. According to the *National Catholic Almanac,* Franciscan missionaries had begun educational work in Florida by the end of the sixteenth century, and in 1606 a classical school was established in St. Augustine. Soon thereafter, according to the same source, Franciscan schools for Indians and Spaniards were founded in the Southwest, in Arizona, New Mexico and Texas. In Maine, French Capuchins were teaching the Indians before 1640. We have also mentioned that as soon as John Carroll became the first bishop in the United States he began establishing schools, seminaries and colleges.

Long before Father Carroll was consecrated bishop, Catholics had established several schools. For example, Brother Crouch, who came to the Maryland colony in 1639, opened a school at Newtown at the mouth of the Potomac. The school prospered until 1688, when laws were introduced in Maryland prohibiting all Catholic schooling and private tutoring. According to Theodore Maynard,

> From the time of the arrival of the first Jesuits in Maryland—to say nothing of the French and Spanish missionaries in other parts of what is now the United States—the importance of educational work was clearly perceived. . . . Though the Society of Jesus had not been founded to teach, or had even had this work in mind at the outset, it was soon discovered that this was one of the principal activities that circumstances and the special training of its members forced upon them.[10]

The first parochial school in Pennsylvania, that is, the first school definitely affiliated with a Catholic church, was connected with St. Mary's Church in Philadelphia. As early as 1767 reports were found that indicated that it was the first parochial school in the state. By the time Benjamin Franklin had succeeded in popularizing the more practical schools called "academies," there were several other Catholic schools in operation.

The first convent in what is now the United States was founded in New Orleans in 1727 by the Ursuline Order. With the convent a school, an orphanage and a hospital were established.

In all probability some of the tutors employed in the colonies were Catholics. These tutors were wandering Irish pedagogues in the Catholic communities— "men who had left the seminaries for one reason or another and who earned a living teaching during the winter and working in the fields in the summer."

In 1789 Georgetown University opened its doors to students. The University has developed into one of the fine educational institutions of America. Father Gabriel Richard was one of the founders of the University of Michigan in 1817. He and Reverend John Monteith constituted the entire faculty during the first year of this now great University.

Father Joseph Rosati, who became the first bishop of St. Louis in 1827, was born and educated in Italy. In 1815, Father Rosati was appointed with two other priests to establish the Congregation of Missions in America. He served as professor of theology in the seminary of Bardstown and later in a seminary in Missouri. The indefatigable zeal he displayed as a missionary priest led to his appointment in 1823 as coadjutor to the bishop of Louisiana, a position which he filled with great dignity and distinction. While serving the St. Louis diocese as its first bishop, he established a home for deaf-mutes, an orphanage, a hospital and the University of St. Louis. His zeal was such that in one year alone he made three hundred converts. He died in Rome on September 25, 1843.

We know that young John Carroll left his native Maryland in 1748, after attending the Jesuit school at Bohemia Manor, to go to a Jesuit college in London for the rigorous training for priesthood. While no doubt other elementary schools were established in Maryland before laws were passed banning Catholic teaching, it should be noted that the initial effort in the new nation was directed toward higher education. Colleges were needed to supply the priesthood. Besides the colleges already mentioned, the following were also founded during this period: St. Xavier College (1847), Fordham University (1841), University of Notre Dame (1842), and College of the Holy Cross (1843). Between 1789 and 1850 thirty-eight Catholic colleges were established; however, very few of these survived as institutions of higher learning. The Catholic colleges that survived and those that have been founded since 1850 are distinguished from those under secular or Protestant control by stricter discipline and sounder educational ideals.

To Mother Seton, Mrs. Elizabeth Ann Seton, must go the credit of being the true inaugurator of the parochial schools of America. Although St. Mary's of Philadelphia had a school before Mrs. Seton was converted to Catholicism, it was conducted by lay teachers and it charged fees. Mrs. Seton, who previously had opened an academy in Baltimore, moved to Emmitsburg, Maryland, where she opened her first school in 1809, four years after she had become a Catholic. The school not only provided free education for the poor children of Emmitsburg but also provided free textbooks and a free lunch. Mother Seton's effort to solve the problem existing in her town was soon recognized by the Church, and because of it our system of parochial schools came into being. Though Mother Seton never wore the habit of the Sisters of Charity, she is regarded as their foundress. Her great glory is not her works of mercy or even her founding of St. Joseph's Academy, which later became a college, but that she began the parochial school system in America.

In 1959 Pope John XXIII revealed that the Church would soon beatify Mother Seton, and that she would be officially declared to be in Heaven and entitled to be called "Blessed." Beatification is bestowed by the Pope and entitles the deceased recipient to public religious honor. It is usually a step toward canonization. Only one United States citizen—Italian-born Mother Frances Xavier Cabrini—has attained canonization, the highest Church honor.

On October 12, 1959, the Pope stated that Mother Seton, the founder of the Sisters of Charity of St. Joseph, had passed the "antepreparatory" stage of the Vatican's elaborate process of inquiry. The Vatican's Congregation of Rites approved the "qualities of heroism and virtue" of Elizabeth Ann Seton on November 24, 1959, and thus completed another step in the process for her beatification.

On December 18, 1959, Pope John XXIII gave Mother Seton the title "Venerable." In 1960 the Holy Father is expected to proclaim Mother Seton among the saints in Heaven, and bestow upon her the title "Blessed." When his proclamation is made, Mother Seton will become the first native American to attain canonization.

In the ceremony in which he declared Mother Seton "Venerable," Pope John hailed her for her great virtue before she became a Catholic: "As a devoted and faithful wife, as a wise educator of her children, as a patient manager of her household tasks in prosperity and adversity, she appeared in a shining light worthy of admiration." Later he said that "the burning dart of charity penetrated her heart more deeply," and moved her to "the perfect imitation" of Christ. He spoke further of "the noble and characteristic figure of Elizabeth Seton hailed as the flower of sanctity of North America, as St. Rose of Lima has been for a long time past for South America." This last statement is taken to be a reference to Mother Seton's ultimate canonization.

Mother Seton was born Elizabeth Ann Bayley in New York City in 1774, the daughter of devout Episcopalians. She was baptized by an Episcopal minister.

Soon after the American Revolution she married William Seton, a young shipowner. A few years after the turn of the century (1803) Mrs. Seton became a widow with five children, and in 1805 she became a Catholic. As we have pointed out, she founded a Catholic school in Baltimore which became the forerunner of the American parish school system. Together with a group of devoted women teachers, she moved to Emmitsburg, Maryland, and founded the Sisters of Charity of St. Joseph under the rule of life laid down by the great St. Vincent de Paul in France.

Mother Seton died January 4, 1821. Today there are approximately ten thousand American Sisters of Charity who are spiritual heirs of Mother Seton.

About the same time that Mother Seton was beatified, the Church began investigating another American convert from Episcopalianism. We are referring to Mother Cornelia Connelly, who founded the Sisters of the Holy Child.

Mother Connelly was born Cornelia Peacock in Philadelphia in 1809, and was reared an Episcopalian. At the age of twenty-two she married the Reverend Pierce Connelly, an Episcopal minister. In 1835 both entered the Catholic Church after receiving permission to separate so that Pierce could become a priest and Cornelia a nun.

After his ordination, Father Connelly changed his mind and tried to persuade his wife to leave the convent and return to him. Failing in this, he became a minister of the Church of England.

Sister Cornelia was commissioned by Pope Gregory XVI to found a new religious order in England. She took her children with her to the convent in St. Leonard's, Sussex, England. In spite of many difficulties, she continued to found new convents and schools, sometimes in the face of opposition from anti-Catholic local authorities.

She died at St. Leonard's in 1878, where, twenty years previously, she had founded the teaching order of the Holy Child nuns. Today this order has schools in seven countries.

Mother Connelly's case for sainthood was instituted in December 1959 before a diocesan tribunal in London. If the tribunal decides that there are sufficient grounds for canonization, it will advance her cause to the Vatican's Sacred Congregation of Rites.

In Kentucky two orders were founded: the Sisters of Loretto in 1812, and the Sisters of Charity of Nazareth in 1813. Soon thereafter a community of Dominicans was also established.

The Ursuline Convent of Charlestown was considered one of the best schools in Boston, and among its student body were many daughters of prominent non-Catholics. But a Miss Read, a former student, wrote a book entitled *Six Months in a Convent* which hinted at awful doings at the Charlestown school. While it was proved that Miss Read's accusations were false, what she had written set ugly rumors in circulation. About this time Lyman Beecher preached a sermon on the theme that the Pope was plotting to seize the Mississippi valley, and on the very next night, August 11, 1834, the convent was burned to the ground.

Another pioneer of Catholic education was Rose Philippine Duchesne. Mother Duchesne, of the Society of the Sacred Heart, had come to America because she wanted to work among the Indians. Although she was forty-nine when she arrived at St. Louis, it was not until she was seventy-two that she was able to fulfill her ambition of founding a school, which she established at Florissant, near St. Louis. This was the first free school west of the Mississippi. This school was important also because it was the first of what has come to be the most distinguished group of Catholic schools for girls in the United States. Mother Duchesne finally arrived at the Pottawatomie settlement at Sugar Creek in the Indian territory in the year 1841. She opened a school immediately, and began by teaching the Indian girls to sew and weave. Since she could not communicate with the Indians except by signs, she spent most of her time in the chapel praying. This was her manner of serving the Indians, who found her kindness "ever fresh and ever new." [11] She died within a few years of opening her school.

Mother Duchesne, the first missionary nun to the Indians, displayed such grandeur of soul that even in her own lifetime she was venerated as a saint. On May 12, 1940, the Church officially recognized her great work, for on that date her beatification took place. In 1958 Louise Callan published her book, *Philippine Duchesne: Frontier Missionary of the Sacred Heart*, 1769-1852. The author ably tells the story of Mother Duchesne, a member of an aristocratic family in pre-Revolutionary France who brought to America as assets "an excellent education, exquisite manners, a fine brain and a deep faith. She came for one reason: to teach the savages, the neglected children of whom the missionaries had told her [of]."

When Mother Duchesne died in 1852 at the age of eighty-three, a contemporary, the Jesuit Peter DeSmet, wrote, "She has climbed all the rungs of sanctity. We had a daguerreotype taken of her in case she [might] one day be canonized."

Mother Theodore Guérin, born in Brittany in 1789, quite early resolved to enter the religious life. However, the death of her father and the necessity of caring for her invalid mother prevented her from entering a convent before she was twenty-five years old. For a number of years she taught in the parochial schools of France, and was decorated by the French government for her accomplishments as a teacher. She was chosen to found the house of the Sisters of Providence in America. After many hardships she arrived at St. Mary's of the Woods, Indiana, which became the mother house of her sisters. Before her death she became renowned for her charity, love of the Blessed Sacrament and devotion to Our Lady.

Another courageous nun, Sister Blandine Segale, set out from Steubenville, Ohio, for the untamed West in 1872, at the age of twenty-two. For more than twenty years she carried on missionary and educational work among the natives of Colorado and New Mexico, proving herself to be a pioneer of great bravery and ingenuity. In the midst of cruel nature and equally cruel men, she cared for the sick and derelict and helped to establish schools and hospitals. She also fought the land-grabbers who sought to defraud the native Indians.

Her journal, a document which today possesses great historical value, tells how the Indian problem could be solved: "Money will not do it, nor government Indian schools either. A truly Christian life, combined with personal sacrifice prolonged into years, will accomplish what millions will not do."

In addition to primary and secondary schools, a number of schools of other types were founded and managed by Catholics. At the outset most of these were academies for girls. To these schools many Protestants came because they admired the discipline that was an integral part of a Catholic education. Catholic schools continued to improve, and today many are unexcelled.

Preparatory schools for boys were also established. In time these were modified to meet American needs; many have become the finest private boys' schools in the country.

In addition to the Sisters of Charity, whom we have already mentioned, other orders of nuns established convents which specialized in educational work. Among the early outstanding religious educators are the Religious of the Sacred Heart, the Religious of the Sacred Heart of Mary, and the Sisters of the Holy Child. Catholic education today in the United States is a monument to the dedicated work of Mothers Seton and Duchesne and other holy women.

During this period the Catholic University of America was founded. The purpose of the project was to provide priests with opportunities for specialized research. Along with sisters and brothers of teaching orders, priests still comprise the larger part of the student body. As time went on the institution developed into one of America's great universities. Under graduate and graduate schools of law, social science, engineering and the sciences were added, and more and more lay students were enrolled. Many of the professors today are laymen or secular priests.

Other Catholic colleges added professional schools, and added to their faculties and student bodies numbers of non-Catholics. Among them are such famous schools as Georgetown, Marquette, Notre Dame, Loyola, Creighton and Fordham.

During the period prior to 1880, immigrants were still mainly German, English and Irish. A large portion of the latter were Protestants from Ulster, and of course many of the Germans were Lutheran. Obviously, differences arose between these groups of Catholics similar to the differences that had existed previously between French and Irish Catholics. In spite of these differences the Church turned out excellent citizens as well as good Catholics. The Irish clergy, in particular, did successful work in Americanizing immigrants.

While Catholic schooling was developing, our public school system was firmly established, with its noble experiment of providing free education for all. While the Massachusetts legislature asserted the right of the state to require the education of all of its citizens, very little was done to provide them with schools. The few schools that existed when this nation was founded were unsuitable. The first "public" schools, which appeared early in our settlements, were simple and often makeshift. The typical frontier school was a poorly designed and hastily constructed building. The furniture was simple, practical, and uncomfortable. At first there were no school bells, no blackboards, and very little teaching equipment. These schools operated on a rather precarious basis. Terms were usually a few weeks in length, and the number of pupils fluctuated with the ability of their parents to share the costs of operating the school.

Not only were the schools poorly constructed and lacking in equipment, but also frontier schoolmasters had little or no training, and therefore departed with monotonous regularity. This was not the case with the parochial schools, where the teachers were usually nuns and priests, who were educated people. Many non-Catholics attended parochial schools to benefit from their superior teaching.

Most of our early public schools, as we have pointed out, offered the traditional Latin course. The rise of a middle class of merchants and farmers in the new nation brought about a need for a more practical education, particularly for more emphasis on the study of English and the sciences.

One of the foremost exponents in America of practical education was none other than Benjamin Franklin. Because of his efforts an American academy was opened in 1749 offering instruction in history, commerce, agriculture and industries, as well as English, arithmetic, and Latin and Greek. The school was supported by private subscription. One of its aims was to train the youth in civic affairs. The success of Franklin's academy led to the founding of others. Such schools were not an original idea; academies were already in existence in England and other countries. Actually, these schools possessed few American features. The small number of schools in existence at the end of the War of Independence were of the types the colonists had become familiar with in their mother countries. Franklin's academy, while new to America, was modeled after English academies, and was further one of the few established in this country before the Revolution.

The one novel feature of the Colonial education system was the introduction of state authority in the support of education. The effect of the Revolution on school education was not immediately noticeable; there was too much political and social confusion, and little progress was made in education theory and practice.

As conditions settled, the relationship between democratic government and universal popular education became more and more generally recognized. One of the manifestations of this tendency was the founding of a new type of school, the American high school, the first of which was established in Boston in 1821. High schools brought secondary education to the poor as well as the rich, and were made possible by private endowments or aid provided by specific municipalities.

The influence of the Western frontier spirit, the growth of the laboring class in industrial centers, and the influx of immigrants brought about the rise of the "common man." The importance of this American phenomenon led to the founding and development of our tax-supported public school system providing education for all. While public schools at times are poorly administered and therefore subject to attack from various sources, no one can deny that the idea of the public school is a noble one—the provision of a free for everyone education. Since our public schools are supported by taxes, Catholics contribute their share, even though many of their children attend Catholic schools supported chiefly by Church members.

Our public and parochial school systems have made this country one of the most literate and one of the most prosperous in the world. No nation today can match the United States in high standard of living.

As we have said, while Catholics won freedom of religion through the Revolutionary War, they did not win social acceptance. The anti-Catholic spirit persisted, erupting into violence with the arrival of Irish and other Catholic immigrants. Under such circumstances, obviously, very few Catholics were elected to public offices. Nevertheless, we find an occasional Catholic elected to an important office. For example, Thomas Dongan, one of the ablest of the early governors of New York (1682-88), was an Irish Roman Catholic. U. S. Chief Justice Roger B. Taney, who handed down the Dred Scott decision, was a Catholic. While Justice Taney did not believe in slavery, it was his duty to interpret the Constitution as a jurist; his decision in the Dred Scott case reflects his strength of character. His priest, Father McElroy of Frederick, Maryland, on one occasion noted the humility of Justice Taney "in insisting on taking his turn in the line of those waiting to enter the confessional, though most of those ahead of him were Negro slaves." [12]

We have already pointed out that Charles Carroll was the wealthiest colonist to sign the Declaration of Independence. Another signer, William Paca, of Italian descent, may also have been a Catholic. We indicated further that Charles Carroll was asked to become the first envoy to France but declined because he felt that he would serve the colonies better by remaining at home. However, he prepared the way for Benjamin Franklin by his work behind the scene.

Thomas Fitzsimmons (1741-1811) was the first Catholic to fill a public office in Pennsylvania. He was a member of the Continental Congress and the first legislator to suggest a protective tariff to aid American industry. We know that he was one of the founders of Georgetown College.

William Gaston (1778-1844) was another early Catholic who succeeded in the field of politics. Gaston not only served his state of North Carolina in the senate but also as a judge of the Supreme Court of his state. In 1835 he brought about the repeal of a constitutional provision which practically disfranchised Catholics in the state of North Carolina.

Stephen Russell Mallory (1813-1873), a veteran of the Seminole War, became a United States senator from Florida. During the Civil War he organized the Confederate Navy.

Peter Hardeman Burnett (1807-1895) became the first governor of California after its admission to the Union. He was the author of a book entitled *The Path Which Led a Protestant Lawyer to the Catholic Church.*

James Campbell (1812-1893) was postmaster general under President Franklin Pierce. Before being appointed to this position, he served first the city of Philadelphia as a judge of the Court of Common Appeals, and then the state of Pennsylvania as attorney general. While discharging his duties as postmaster general, he succeeded in reducing the postage rate. He also introduced the registry system, separated postage stamps and the stamped envelope.

James Shields (1806-1879) was born in Ireland and came to America in 1823. Settling in Kaskaskia, Illinois, he studied law and was admitted to the bar. He was commissioned a brigadier general at the outbreak of the Mexican War and served in the same capacity during the Civil War. After the Civil War, he became governor of the Oregon Territory. Before he died in 1879 he served both the states of Illinois and Missouri as a member of the United States Senate. In 1893 the state of Illinois placed his statue in National Statuary Hall.

John Buchanan Floyd, who was born in Smithfield, Virginia, in 1806, served as secretary of war from 1857 to 1860 under President James Buchanan. A lawyer, he served Virginia as a member of the state legislature and later as governor. He became a Catholic in 1852 and was appointed brigadier general of the Confederate Army in 1861. He died in 1863.

Finally, there is the instance of a priest who served in Congress. Father Gabriel Richard of Detroit sat in the House of Representatives from 1823 to 1825 as a delegate from the Northwest Territory.

One of the first Catholic writers in America was J. Hector St. John (Jean de Crèvecoeur), who was born in 1735 near Caen, France. He came to America in 1754 and settled in Orange County, New York. He went to England in 1780 but returned in 1783 to find that his house was burned, his wife dead and his children gone.

A farmer turned author, St. John's writings have a delightful style. His delicate descriptions of nature add to the charm of his views. His best-known work is *Letters from an American Farmer* (1782) a series of essays describing various colonies, farm life and animals.

His writings show that he believed the soil to be the source of wealth and virtue, and that he was sensitive to the abuse of the slaves and Indians. His unpublished *"Sketches of Eighteenth-Century America"* contains material emphasizing his disillusionment over the fact that the American Revolution indicated that men close to nature were still susceptible to corruption.

Robert Walsh established the first American quarterly, *The American Review of History and Politics,* in 1811. Later this Catholic became the editor of the *National Gazette.* Mr. Walsh's undertakings had been preceded by previous efforts on the part of Catholics to establish journals. However, because of the prejudice against them and their beliefs, most of the early ventures were short-lived.

The most interesting forerunners of the American Catholic press were the Irish periodicals which began appearing in 1810. Most of these, although political in nature, were permeated with Catholic doctrine and sentiment. The first Catholic publication of a strictly religious nature, *United States Catholic Miscellany,* made its appearance in 1822. This failed temporarily within a year, but was revived a few months later and continued to serve the cause of Catholicity until the Civil War.

Numerous other Catholic periodicals were initiated during this period, before the Civil War. Most of these were of a defensive nature, attempts to answer the numerous vicious attacks on Catholicism during this period. The reader interested in these publications can refer to the *Bibliographia Catholica Americana,* compiled by Father Giuseppe Maria Finotti, who came to the United States in 1845. In the *Bibliographia,* Father Finotti catalogued all the works written by Catholics up to the time of its publication in 1857. In addition, Father Finotti was the editor of *The Boston Pilot* and the author of several volumes of a religious character.

Orestes Augustus Brownson, regarded by many as one of our literary giants, was born in Vermont in 1803. Reared a Presbyterian, he became a Universalist clergyman and later a Catholic. He was largely self-educated; his writings seemed arrogant and assertive—inasmuch as he never hesitated to say what he thought he made numerous enemies. In spite of his faults he possessed real creative ability and unusual power of expression. In his spiritual life he always exercised humility. He possessed a zeal for his religion that sometimes put his fellow Catholics in an uncomfortable position. As one writer put it, "having been too Catholic for the Yankees, he was too Yankee for the Catholics, at least for the Church as he found it, and he stormed against the Irish domination." [13]

His individualistic opinions put him at odds with people most of his life. In matters of Faith he agreed with his spiritual leaders, and his novel *The Convert* was regarded by Van Wyck Brooks as "the best account that has ever been written of the spiritual cross currents of the forties and fifties." [14]

Vigor and clarity in his writings were Brownson's strong points. He cared little for style. Nevertheless, *Brownson's Quarterly,* which was referred to as "a one-man show," stamped him as one of the most original thinkers among Catholic writers.

## *The Arts and Sciences*

Major Pierre Charles L'Enfant, a French Catholic, was employed by Washington to lay out the "city of magnificent distances." Much criticism arose because the District of Columbia remained a swamp for a long time. That the national capital was built in such a place was due to politics. However, as time went on marvelous artificial improvements were made and the criticism concerning the location of the national capital was forgotten.

In addition to Major L'Enfant, several Italian artists were invited to come to America to decorate the capital. Antonio Capellano was engaged to do bas-relief work for the rotunda in the Capitol. Later others came, the most important of whom was Constantino Brumidi. Long before he came to America and became a citizen, Brumidi had achieved fame in the field of frescoes and murals. The paintings of Brumidi in the Capitol are regarded by art critics as the greatest oil paintings of that day. Because of Brumidi's long connection with the adornment of the rotunda, he was referred to as the "Michelangelo of the Capitol." After years of work Brumidi left us the frescoes which are so much admired today.

All told, Brumidi worked twenty-six years in participating in decorating the capital which he revered as the home of free government. He loved his adopted country and wanted to make the Capitol the most beautiful building in the world. When he was seventy-five he suffered a fatal accident while working on the rotunda. He fell from an eighty-foot scaffold, and although he managed to catch and cling to a rope as he fell the shock caused his death a few days later. He died in 1880 with the sketches of his unfinished work about him. The work was completed by another Italian artist, Filippo Costaggini.

In addition to our recognition of Capellano, Brumidi, and the other artists who came to America from Catholic Italy before 1880, we should remember that many of our Protestant builders and artists reflect Italian influences. In building his famous estate, Monticello (Italian for "little mountain"), and the University of Virginia, Thomas Jefferson indicated that his inspiration was none other than Andrea Palladio, the Italian architect.

Many of America's sculptors and painters studied in Italy and France and thus could not escape Catholic influences. Quite a few settled either in Rome, Florence and Paris for the rest of their lives. Italian influences in American art can be noticed everywhere, especially in architecture. Our Colonial style is nothing more than an adaptation of the Anglo-Italian style.

In 1854 Italian Catholics established the Academy of Music in New York City for the presentation of Italian music. The composers of most of this music were Catholics.

A few years earlier, in 1851, G. P. Morosini, a Catholic, arrived in New York; years later this immigrant became a partner of Jay Gould. About the same time (1850) Antonio Zucca came to New York City. He was a pioneer in the business of importing Italian foods. Among the Catholic businessmen who arrived in America about the middle of the nineteenth century was Frank Cuneo. He arrived in Chicago in 1857, where he opened a grocery store. This same Cuneo was the grandfather of John F. Cuneo, who is the owner of the largest printing establishment in the world.

Anthony Meucci, a native of Florence, came to America in 1849. According to Giovanni Schiavo, it was Meucci, not Alexander Bell, who conceived the idea of the transmission of speech by wire.[15]

Louis Braille, (1809-1852), a blind educator of the blind and inventor of the system of reading and writing known by his name, was a devout Catholic. In revised form, his system is used in our schools for the blind.

Dr. Thomas Dwight (1843-1911), besides being a successful surgeon, acquired fame as an anatomist. He was the author of *Thoughts of a Catholic Anatomist* (1911).

William Kelly (1811-1888) was one of our early inventors. He was the first to convert cast iron into malleable steel, introducing what is now known as the Bessemer process.

Father Pietro Angelo Secchi (1818-1878), a Jesuit astronomer and professor at Georgetown University, laid the foundations for the unique sun records and discovered the flash spectrum. He was also the inventor of the meteorograph and of new instruments for studying the fixed stars.

During the period 1620-1880, a number of Catholics in Europe were making important contributions to the welfare of mankind. Their discoveries became available to Americans. Louis Pasteur, the great French scientist who was born in 1822, discovered a vaccine against hydrophobia and invented the pasteurization method. Pasteur is regarded as the father of bacteriology. The French physician René Laënnec, born in 1781, invented auscultation and contributed greatly to modern knowledge of pulmonary diseases. Besides inventing the stethoscope, he created the word "cirrhosis." Alessandro Volta (1745-1827), a physicist, invented the voltaic pile. The volt, an electrical unit, is named after him.

In the world of music, Gounod, Haydn, Liszt, Donizetti, Weber, Verdi, Schubert, Rossini, and many other Catholic composers gave their marvelous compositions to the world. Today their creations are enjoyed by lovers of good music everywhere. Indeed, some of the most popular works today are the operas and symphonies written by Catholic composers.

Prior to 1880, several individuals who had acquired distinction in their fields of endeavor converted to Catholicism.

The Right Reverend James R. Bagley (1814-1877), who had been a successful businessman, became a convert in 1842 and began to study for the priesthood. He was ordained in 1844, and was consecrated bishop and then archbishop of Baltimore.

Joseph Ripley Chandler (1792-1880), once a Freemason grand master, was converted in 1849. He became president of the board of directors of Girard College and a U. S. congressman from Pennsylvania.

Stephen A. Douglas (1813-1861), the great American statesman and judge of the supreme court of Illinois, became a convert before he died. Mr. Douglas represented his state in both houses of Congress. He was defeated by Lincoln for the presidency in 1860. He opposed secession and strongly supported the Union cause after the outbreak of the Civil War.

Thomas Ewing (1789-1871), a lawyer, served as the U.S. senator from Ohio, 1831-37 and 1850-51. He was secretary of the treasury under President Harrison (1841) and secretary of the interior under President Taylor (1849-50). He was known as "the logician of the West," and served on the Peace Convention of the Civil War. His wife was the daughter of Hugh Boyle, Irish political refugee, and a very pious woman. The example of his wife led him to be baptized and join the Catholic Church before he died.

Samuel Haldeman (1812-1800), professor of zoology, geology and chemistry at several universities, became a convert in 1843. He was the founder and first president of the National Academy of Sciences. He wrote extensively on philology as well as the natural sciences, and produced a famous study of Indian dialects.

Father Isaac Thomas Hecker (1819-1888) was converted in 1844 and became a priest in 1849. He founded the Paulist Fathers in 1858 and became their first superior general. Father Hecker was also the founder of the *Catholic World.*

William E. Horner (1793-1853), an army surgeon in the War of 1812 and later professor of anatomy at the University of Pennsylvania, discovered the tensor tarsi, now called Horner's muscle. He was converted in 1839. He was the author of *Treatise on Pathological Anatomy,* the first work of its kind in America. He wrote several volumes on anatomy and histology.

Before terminating our study of the influence of Catholic immigrants on the economic, cultural, and social development of Colonial America, we would like to point out that "the blood of 1776" had become a mixture of many immigrant stocks. Travelers and writers of the period describing the American of the Colonial period emphasized the fact that America was already becoming a "melting pot" for all the world and a haven of the downtrodden. J. Hector St. John wrote in 1782:

> What then is this American, this new man? Either an European or a descendant of an European, hence that strong mixture of blood, which you will find in no other country. . . . Here individuals of all nations are melted into a new race of men, whose labours and posterity will one day cause great changes in the world. Americans are the western pilgrims, who are carrying along with them that great mass of arts, sciences, vigour, and industry which began long since in the East. . . . The American ought . . . to love this country much better than wherein either he or his forefathers were born. Here the rewards of his labour. . . . The American is a new man, who acts upon new principles; he must therefore entertain new ideas, and form new opinions.[16]

Remember these words were written in 1782—certainly a prophetic utterance.

### *Stable Family Life*

Perhaps the greatest contribution made by Catholics to American ways lies in the promotion of stable family life. The Catholic wife believed in the sanctity of the home, and willingly made the sacrifices necessary to maintain stable family life. Even though the wives of the early Irish immigrants, and later those of Italian, Polish, and other Catholic immigrants, were poor and uneducated, they mastered the art of living to a high degree. In spite of the many obstacles confronting her, the Catholic-American wife, no matter how poor, made up her mind that life was worth living. Before her marriage the Catholic girl lived in an atmosphere which emphasized the seriousness of the task of rearing a family. Almost from birth, a Catholic girl was taught her role as a future wife and mother, not only by example but also by being given her share of household work. Being a good Catholic, her happiness did not depend on the number of rooms in the house or the beauty of the furniture, but on the degree to which she and her husband strove to imitate Mary and Joseph. The Catholic wife made the Holy Family the model of her home.

The industry, diligence, unselfishness and ability to cook wholesome food economically were virtues, and Catholic immigrants' wives provided their loved ones with the spirit and determination to succeed as American citizens and overcome the prejudice which hostile neighbors, particularly Anglo-Saxon, placed in their way. They provided the inspiration which enabled their families to build for themselves a place of respect and affection in their communities. Hence, in time Catholic immigrant families were accepted for what they were: fine neighbors and fine Americans.

* * *

To summarize, as the new American nation grew and expanded, many problems arose which had to be solved. As the country progressed the factory system grew, taking away the independence of the worker. Many of the original settlers preferred to move westward into new territories rather than work in the factories. This provided room for new immigrants.

The arrival of large numbers of Irish Catholic immigrants stimulated numerous outrages against Catholics. In spite of persecution, Catholics proved themselves patriots just as they did during the War of Independence. One of the greatest Catholic contributions during the Civil War was that made by approximately six hundred sisters who tended the wounded. The work of these angels of mercy saved the lives of hundreds of wounded; they not only brought many converts into the Church but also inspired respect for Catholics. Certainly those soldiers who saw the nuns at work refused thereafter to believe evil of them. The result was that the Catholic Church began to enjoy unprecedented freedom from criticism. Our first Catholic Bishop, John Carroll, helped matters by recognizing the need for the separation of church and state. Bishop Carroll made it plain that the allegiance of American Catholics to Rome was to be only in areas of faith and morals, and not in internal politics. Since then this policy has been maintained.

While the principle of free education to all was asserted in the colonies before the middle of the seventeenth century, very little was done to provide the citizenry with educational opportunities. The few schools in existence at the time of Revolution emphasized Latin and Greek and neglected the English language and literature. Indeed, the puritanical ideals of our New England settlers were not conducive to the study of the English classics. Americans at the time possessed little culture, and as our frontier opened the frontiersman proved to be rude and uncouth. With the welding of the thirteen states into an enduring union, more academies were established which provided a more practical education. However, these were supported by individual communities and by public subscription. Later tax-supported, free public schools were established, but the growth of our public school system did not keep pace with the rapid growth of the nation. Most public schools were poorly equipped and taught by poorly trained teachers.

We have pointed out that as soon as Father John Carroll became bishop he immediately began to establish schools and seminaries. Even before his consecration, Catholics had established schools in Maryland and Pennsylvania which were flourishing. However, those in Maryland disappeared with the passage of laws prohibiting Catholic schools.

In 1809, Mother Seton established a Catholic school providing free education. In addition, she founded the Sisters of Charity of St. Joseph, who became the teachers of the pupils attending Catholic schools. To Mother Seton goes the honor of inspiring the parochial school system in America.

In proportion to their numbers, Catholics had more and better schools than other groups during the early history of our nation, and their schools attracted many Protestant students.

During this period the Catholic University of America was founded. Other universities—among them Loyola, Marquette, Georgetown and Notre Dame—were also established.

We noticed also that while Catholics won freedom of religion they did not win social acceptance. Nevertheless, a few acquired political prominence. Despite this lack of progress in the field of politics, Catholics made a notable contribution towards promoting stable family life. To Catholics the rearing of a family has always been a serious matter. This is so because the Catholic wife always makes the Holy Family the model of her home.

Also, on two different occasions Catholic prelates not only participated in ceremonies at the Capitol but delivered major addresses before Congress. We are referring to addresses made by John England, Bishop of Charleston, in January 1826, and John Hughes, Bishop of New York, in December 1847. Writers have described these as "sensational" or as "unprecedented."

Taking into consideration the outstanding contributions by Catholics to education, law, medicine, business, politics, public morality, and the arts and sciences in the United States, we can see that the Catholic Church, far from being the menace which unfair minds have painted her to be, has given wisely and well to the formation and growth of the nation.

## NOTES

1. David S. Muzzey, *A History of Our Country,* p. 162.

2. Gert Gobel, *Langer als ein Menschen liben in Missouri,* pp. 81-83.

3. Albert Faust, *The German Element in the United States,* pp. 250-93.

4. Schiavo, *op. cit.,* p. 231.

5. Frances Trollope, *Domestic Manners of the Americans* (London, 1832).

6. *Ibid.*, II, 82.

7. Arthur K. Moore, *The Frontier Mind.*

8. *Ibid.*

9. Robert E. Riegel, *The New York Times Book Review Section,* December 29, 1957.

10. Maynard, *op. cit.*

11. Louise Callan, *Philippine Duchesne; Frontier Missionary of the Sacred Heart,* 1769-1852.

12. Maynard, *op. cit.*, p. 349.

13. Van Wyck Brooks, *The Flowering of New England* (New York: E. P. Dutton & Co., Everyman's Library, 1955), p. 257.

14. *Ibid.*, p. 258.

15. Giovanni Schiavo, *Antonio Meucci, Inventor of the Telephone.*

16. J. Hector St. John, *Letters from an American Farmer.*

# PART II

# THE CATHOLICS IN AMERICA: 1880-1960

## CHAPTER 5

# THE CATHOLIC CONTRIBUTION TO WORLD HISTORY

The year 1880 initiated the second phase of heavy immigration to our shores. Considerable numbers from Central, Southern, and Eastern Europe began to arrive. Significantly, during this first year of the second phase or "new immigration," over twelve thousand came from Catholic Italy. Other Catholics began to arrive from Poland, Austria, Hungary, and other Slavic countries. Also, Catholics continued to come from Germany and Ireland. After the vast westward movement from Italy, Poland, and Central Europe was initiated, thousands passed through Ellis Island every day.

Between 1790 and 1820, the number of immigrants who entered the United States totaled only two hundred and fifty thousand. Accordingly, the "American stock" of 1790, a mixture of various nationalities, was left to increase during the following thirty years without any appreciable admixture from without. "Native" reproduction accounted for a population increase of several million between 1790 and 1820. After 1830 the tide of immigration, the "old immigration," came chiefly from Ireland, Germany, the Netherlands and the Scandinavian countries.

Following the Civil War the South put on a campaign to attract immigrants. The drive brought very few immigrants because for many years after the Civil War the South continued to be a backward section without proper schools, roads or housing. Furthermore, the economic picture in the South was not good, and immigrants were "not willing to settle down and live on bacon and corn bread." [1]

This was not the case in other parts of the United States. By 1880 there was ample room for almost any kind of economic or social experiment in the vast regions of America. The young nation needed the energy, the industry, the labor that the newcomers provided. Indeed, the gates of the United States remained open until the close of World War I. America became the "melting pot" for all the world. It is not surprising to find that over thirty million aliens came to America from 1880 on, over nine-tenths of them between 1880 and 1930. Many of these were Catholics.

Before we discuss the impact of these millions of Catholics on the American way of life, let us consider briefly the contributions made by Catholics to the blessings enjoyed by men throughout modern history.

Italy dominated civilization spiritually by giving to Europe and the world its religion. While Christianity is Jewish in origin, it was Rome, not Jerusalem, that became the center from which Christianity spread into every nook and corner of the world. Hilaire Belloc said:

> The prime factor of unity in any society large or small is for all the numbers of that society to hold the same philosophy, to put human affairs in the same order of importance and to be agreed on the prime matter of right and wrong and of public worship; it is more important than a common language.[2]

Through the Catholic Church, Italy sowed the seed of that unity throughout Europe and the New World. She made of Europe one Christian family.

Italy also dominated civilization intellectually "when the Italian Renaissance made Italy the world's center of art, music, and literature, and all forms of cultural life." [3] This great intellectual movement of the fourteenth, fifteenth and sixteenth centuries originated in Catholic Italy and later ran its course in other European countries. Our modern world was born in this era. The ideas we live by and the culture we follow existed in Florence in the fifteenth century. Literature abounds with expressions indicative of the debt that the world owes to Italy. As Dr. J. J. Walsh says, "Three-quarters of the heritage of which humanity is proud comes from the inventive genius and spirit of the Italian brain," [4] and most of the Italians were Catholics.

The England of the seventeenth century, the century during which permanent English settlers peopled the thirteen English colonies, exhibited numerous Italian influences. The writings of Congreve and Shakespeare, reflect Italian influences. Indeed, civilization in England at the time of its colonization of America was an English-Italian civilization. Further, many years before the English colonists came to America all English-speaking people were Catholics. Even though her rulers found it expedient to reject Catholicism and England had become a Protestant country by the 1600's, the Catholic Church remained the foundation of the culture England gave America with her colonists.

### *Navigators and Explorers*

The Renaissance was characterized by an interest in the worth and beauty of man and an interest in the world of nature. One of the ways in which this interest manifested itself was in the voyages of discovery made in the fifteenth and sixteenth centuries. Columbus, Vespucci, Cortes, Magellan, Marco Polo, Pizarro, Balboa, Cabot, De Soto, Cartier and the others we mentioned, who discovered the Americas, explored their interiors and charted their rivers, were all Catholics. Catholics opened the interior of this country, and founded Detroit, Buffalo, and other posts along the shores of the Great Lakes, as well as Spokane, Vancouver, and other cities of our great Northwest.

Before these men completed their explorations, Catholic astronomers like Copernicus, Galileo, Torricelli, Laplace and

Regiomontanus, had announced their important discoveries, discoveries which enabled the navigators and explorers to make their voyages.

### *Sciences and Inventions*

Many of the marvelous instruments in universal use before 1880 and still in use today must be credited to Catholics. Catholic inventors furnished many surgical and dental instruments. In addition, many important inventions in the field of optics, such as rims for lenses and frames for eyeglasses, the stereoscope, the telescope, the microscope, and the magic lantern, were the result of the ingenuity of Catholics.

The contributions by Catholics to mathematics, astronomy, medicine and surgery, the biological and physical sciences, as well as in the field of invention, are little known by the average American. Catholics gave mankind the algebraic solutions of equations, the foundations of astronomy, electricity, chemistry and physics. Likewise, they contributed immensely to the studies of anatomy and physiology. The mere mention of the following Catholic scientists is sufficient to indicate the magnitude of their gifts to mankind. In biology, Claude Bernard, Jean Henri Fabre, Sir Bertram Windle and Dr. Joseph O'Dwyer are known for their outstanding scientific work and their devout Catholicity. The botanist Andrea Cesalpino wrote the invaluable *De Plantis*, and Fabio Colonna is known for his botanical compilations. The list of world-famous Catholic chemists includes the Becquerel family, Michel Eugène Chevreul, César Mansuète Despretz, Antoine Laurent Lavoisier, Paracelsus, Jan Baptista van Helmont and, of course, Louis Pasteur.

Louis Pasteur, who began his professional life only a hundred years ago, established the germ theory of contagious disease. This was a great victory, for while sciences were well advanced at the time, physicians could cure or prevent few diseases. Apparently the doctors of Pasteur's time believed they had nothing to learn from chemists and biologists —but Pasteur changed this idea, and put medicine on a scientific basis. He began by proving that fermentation is caused by minute organisms. He next discovered how to prevent anthrax, a disease of sheep and cattle. Finally, he tried his rabies vaccine on a boy who had been bitten by a mad dog. Before Pasteur's time surgeons operated with filthy instruments that carried gangrene from patient to patient. Ultimately Pasteur's struggles against such ignorance reduced contagious disease to a minor cause of death.

In our own day, Enrico Fermi (1901-1954) has gained world renown for the part he played in the development of the atom bomb. Fermi, who was born in Catholic Italy, was the 1938 winner of the Nobel Prize for physics, and in 1947 he received the Franklin Medal, the highest award given by the Franklin Institute.

As soon as anyone mentions electricity, the name of Thomas Edison looms large—and rightly so. However, much creative thinking was necessary before the force of electricity was tamed to its present usefulness. Bits of knowledge were gathered here and there through the centuries as scientists applied their minds and skills to the problem. Those who contributed to our knowledge of electricity are, with the exception of Edison, mostly Catholics—André Ampère, Luigi Galvani, Charles Augustin de Coulomb, Zénobe Théophile Gramme, Alessandro Volta and Guglielmo Marconi.

Alessandro Volta, who was born in Como, Italy, in 1745, invented the electric battery. He lectured and demonstrated his little battery to scientists throughout Europe. As a result, he gained international renown, and was made a senator from the province of Lombardy. The world has honored this inventor by giving his name to the volt, the unit of force which charges wires with electricity. Volta's work, however, was made possible because of the efforts of Luigi Galvani, who applied the force of electricity in experiments on the muscles of dissected frogs. Galvani's discovery that touching the legs of a damp frog with two different metals made them twitch led Volta to become interested. He finally succeeded in producing a small current of electricity with two kinds of metal and brine-soaked wads of cardboard. Volta's battery worked by chemical means, and could not produce much current. Ampère, Coulomb, Faraday, and others became interested, and soon it was found that electricity is related to magnetism; finally, Michael Faraday discovered that voltage is generated when a copper disk rotates through a magnetic field. Volta's findings were made applicable for everyday use when the dynamo was invented.

In mathematics, noteworthy are Ruggiero Giuseppe Boscovich, Father Benedict Sestini and François Viète. In the field of mechanics, François Philippe Charpentier, Claude de Jouffroy d'Abbans, Edmé Mariotte and Blaise Pascal are renowned. Guy de Chauliac, Fabricius ab Aquapendente, Giovanni Battista Morgagni, William Parry Murphy and Andreas Vesalius are among the Catholics who have done outstanding work in medicine.

The Church contributed greatly to the advance of all branches of physics through the work of such men as Jacques Babinet, Jean Baptiste Biot, Augustin Jean Fresnel, Father Francesco Maria Grimaldi, Joseph Plateau and Henri Victor Regnault. Leonardo da Vinci was a great mathematician and a brilliant student of anatomy, and invented, among other things, the wheelbarrow, the modern chimney, locks for canals and self-closing doors.

Before terminating this phase of our study, a few words should be said about the University of Bologna, one of the world's oldest centers of learning. The University, founded and staffed by Catholics, has attracted thousands of scholars from all over Europe since its founding. The revival of the study of Roman law in the eleventh century led to the development of the University of Bologna. In the fourteenth century the University began teaching human anatomy. It was here that galvanism, the branch of mechanics dealing with electrical currents, was discovered toward the end of the eighteenth century.

Turning to another field, Johann Gutenberg, a practicing Catholic, invented printing. Others of the same faith who contributed so much to printing were Ottmar Mergenthaler and Stephen Henry Horgan. Soon after the invention of printing, Venice became the center of book publishing, giving the world its first newspaper and its first prepaid public postal service.

A great deal of the refinement and artistry that exists today in printing is due to Catholic artists and inventors who transformed the printed book from "an imitation manuscript into an object which would justify typographical mass reproduction on esthetic as well as economic grounds." [5] Giambattista Bodoni of Parma, the eighteenth-century printer, is unquestionably the inspiration of fine printers everywhere. Even Benjamin Franklin lauded Bodoni's work. Pope Pius VI received this great printer and told him he could not see how his editions could be made grander or more beautiful. Bodoni was unsurpassed in the "creation of type faces and in the accuracy and care of printing and in the arrangement of sober and elegantly composed frontispieces." No wonder, then, that he is referred to, even today, as the king of printers. To Italy also we owe the useful distinction between roman and italic type.

## *Literature*

Dante Alighieri, born in 1265, is regarded as the founder of the Italian language and Italian literature; he is one of the greatest poets of all time. The *Divina Commedia* is an immortal book. It is said that while Shakespeare gave the world a literary body, Dante gave the world a literary soul. He is regarded as the morning star of modern literature. One of Dante's disciples, Francesco Petrarca, known as Petrarch, perfected the form of modern lyrical verse.

*I Promessi Sposi,* written in 1825-26 by Alessandro Manzoni, is regarded as one of the most famous and most popular novels ever written and still outsells many current new works of fiction. The novel is a demonstration of Manzoni's Catholic faith as well as a historical study of seventeenth-century Italy. The great modern literary critic Benedetto Croce regards the story not as a novel but rather as a narrative sermon.

Any discussion of the Catholic contribution to literature must of course include G. K. Chesterton and Hilaire Belloc, who contributed so much to English literature. Both of these literary figures died good Catholics.

Finally, many of the Nobel Prize winners in literature have been Catholics, among them Grazia Deledda, Giosuè Carducci, Luigi Pirandello and Juan Ramón Jiménez.

William Blake, who was born on November 28, 1757, and who followed Newman into the Catholic Church, was one of the great literary geniuses of the eighteenth century. Today his poems are more widely read than at any time since the late 1860's. Blake saw things in the world around him that less perceptive people did not or could not see. In 1957 Geoffrey Keynes published his work, *Complete Writings of William Blake*. In his review of the book, Horace Gregory wrote:

> The number of excellent short poems Blake wrote, though their bulk is not great, is larger than that of any poet of the romantic school who came after him. There is a kind of perfection here that has the accents of the best poetry in English, a finality that any critic, any reader of English verse can recognize.[6]

There should be no mistake about his English qualities and his intense nationalism. Blake was also the forerunner of the Lake School and exerted a great influence on Wordsworth and Coleridge.

Finally, Gerard Manley Hopkins (1844-1889), who so deeply influenced twentieth century poets, became a Catholic convert and entered the Society of Jesus. In 1959 two volumes containing his poems, letters, journals, diaries, sermons, and devotional writings were published in New York by Oxford University Press. These help to show how completely Hopkins was a man of his own time and how durable his work is. Very few poets and authors have provided editors and critics with more tantalizing problems than Gerard Manley Hopkins, whose defenders even exhibit confusion and diversity of opinion on the work of this great poet.

## *Art*

The contributions of Catholics in the field of art are so numerous and so well known that a detailed discussion is not necessary. In every century some of the most distinguished names in the field of art have been those of Catholics, among them Fra Angelico, Giovanni Bernini, Giotto, Leonardo da Vinci, Michelangelo, Raphael, Rubens, Albrecht Dürer, the Eycks, Hans Holbein, Jean François Millet, Velásquez, Andrea del Sarto. To this day Catholic Italy remains the richest country in the world in art treasures. Thousands of tourists flock annually to see the Sistine Chapel, the Uffizi gallery, the Colosseum, and such cities as Rome, Florence, and Venice with their magnificent architecture and vast collections of sculpture and painting.

## *Music*

The world owes much to Catholics in the realm of music. This debt is evidenced by the fact that the common musical language of the world is made up of Italian terms. Furthermore, the forms as well as the spirit of instrumental and vocal music are in large measure creations of Catholic musicians: the oratorio; the opera, which developed from the oratorio; the cantata; the quartet; the sonata; and the symphony.

Most readers are aware of the fact that Cremona, Italy, had acquired the reputation of being the center of instrument-making. Such Catholics as the Amatis, the Stradivaris, Giovanni Mazzini and the Guarnieris produced violins that have never been equaled. Their instruments are in such demand that now their value is astronomical. Unquestionably, they succeeded in making the violin a noble instrument.

We cannot go into detail concerning the works of Catholic composers; the number and quality of their creations come to mind at the very mention of some of the more important Catholic musical geniuses: Vivaldi, Palestrina, Monteverdi, Vincenzo Bellini, Gounod, Mascagni, Mozart, Perosi, Paderewski, Puccini, Lehár, Liszt, Paganini, Weber and Verdi.

The ballet or dance in which a story is told in pantomime is traceable to Catholic sources.

The bagpipe originated in Italy and not in Scotland. Thomas Pewston, an English author, devoted considerable effort in research on the origin of the bagpipe. According to Mr. Pewston, a Scottish tourist in Italy in 1515 heard a bagpipe troupe made up of members of the family of Baxianus del Bruno and invited them to Scotland. The Brunos accepted the invitation, changed their name to McKrimona and gave Scotland the musical intsrument by which it is known the world over.

There are those who hold that the Christmas carol was born in thirteenth-century Italy when St. Francis of Assisi and his companions sang songs composed around the story of the Gospel and Christ's love for man. The custom of caroling "soon made its way to England, where colorfully costumed groups of singers went from home to home and through the streets." The best-loved Christmas carol, "Silent Night," was written in 1818 by Father Joseph Mohr, who, at the time, was a village priest residing in Oberndorf. The words were set to music by Franz Gruber, a German organist and choir director. The carol has been translated into ninety languages. First sung at fairs and outdoor markets, "Silent Night" was carried from southern Germany northward and thence to the entire world.

Before terminating this phase of our study, mention must be made of the late Samuel Cardinal Stritch, who died in Rome on May 27, 1958, at the age of seventy. At the time of his death Cardinal Stritch was director of the missionary arm of the Roman Catholic Church throughout the world, the highest rank within the Church ever accorded an American. His appointment to this high post was a tribute to the Chicago prelate's practicality and piety, his great administrative ability and his deep humanity. His selection honored American Catholics for their generosity in aiding the missions all over the world.

The Cardinal's directorship gave him jurisdiction over areas which have a total of thirty million Catholic inhabitants, most of them Africans and Asians. He headed some twenty-five thousand missionary priests, nearly ten thousand missionary lay brothers and more than sixty thousand missionary nuns, located on five continents.

Cardinal Stritch was born in Nashville, Tennessee, on August 17, 1887. His father was a native of County Kerry, Ireland, and his mother was an Irish-American. As a child he showed early signs of the talents which were to make his life one of great achievement. He completed his grammar school education at the age of ten, and when he was only seventeen he was awarded his bachelor's degree at St. Gregory College in Cincinnati. The bishop of Nashville, his interest aroused by the young man's precocity, sent him to the American College in Rome, where he acquired doctoral degrees in philosophy and sacred theology. While attending the American College, he became a close friend of Father Eugenio Pacelli, who was destined to become Pope Pius XII.

Cardinal Stritch was ordained a priest by special dispensation at the young age of twenty-two. Thereafter his rise was rapid. When he was only thirty-four he was appointed bishop of Toledo. At the time he was the youngest member of the hierarchy in the United States. In 1930, at the age of forty-three, he became archbishop of the Milwaukee diocese. In 1940 he was appointed archbishop of Chicago, the largest Roman Catholic archdiocese in the world with approximately two million communicants, a post which required executive ability of the highest order.

Cardinal Stritch was a staunch promoter of the United Nations from the beginning. He was in the forefront of supporters of Marshall Plan aid to war-ravaged nations. He expended great effort in the cause of rights of Negroes, and in 1956 he received the George Washington Carver Memorial Institute award for bettering race relations. In 1957 the government of Italy bestowed on him its highest decoration for his aid to Italians. The Knights of Malta awarded him a medal for his efforts on behalf of Hungarian exiles, and he was honored by the Caballeros de San Juan for his assistance to Chicago's thirty thousand Puerto Ricans. The Cardinal had established a commission to ease the problem of assimilation of newly arrived Puerto Ricans in Chicago.

Cardinal Stritch was known for his gentle manner and his modesty. It was only natural

> . . . that Cardinal Stritch could find no opportunity for personal glory in his appointment to the Curia. Expressing only surprise, he commented, . . . "It is clear to me that His Holiness, in honoring me, principally had in mind honoring the Church in the United States."
>
> Cardinal Stritch was always the friend of the poor. As archbishop of Milwaukee, he gave up a cherished plan to restore the cathedral there because he felt the poor needed the money more. Perhaps his philosophy was best expressed in his own words: "As long as two pennies are ours, one of them belongs to the poor." [7]

Cardinal Stritch's death in May 1958 came only a month after he arrived in Rome to take up his duties as director of the Church's missionary activities.

*The Cardinal Stritch Story* by Marie Cecilia Buehrle, published in 1959, tells the marvelous story of a great prelate whose missionary zeal at home led him to the Church's highest missionary post.

* * *

Long before the great influx of immigrants from Southern and Eastern Europe to this country, and ever since that migration, the world outside the United States has enjoyed the benefits of the contributions made by Catholics to the welfare of their fellow men. The extent of these contributions is reflected by the fact that, of the 169 statues which adorn the Albert Memorial in Kensington Gardens, London, representing the greatest benefactors of humanity, more than half are of Catholics.

## NOTES

1. R. H. Woody, *Mississippi Valley Historical Review,* XVIII, pp. 195-212.
2. Hilaire Belloc, *The Crisis of Our Civilization.*
3. *National Geographic,* January 1918, p. 47.
4. J. J. Walsh, *What Civilization Owes Italy,* Introduction.
5. *Ibid.*
6. Horace Gregory, *New York Times Book Review Section,* November 24, 1957.
7. *Youngstown Vindicator,* May 27, 1958.

## CHAPTER 6

# EDUCATION SINCE 1880

The immigrants who came to America in large numbers after 1880 were usually lacking in education. Most of them spoke strange languages, and lacking education and confronted by prejudice, they located in the poorer sections of large cities where they had friends and relatives. This practice created serious social, political, and economic problems. Thanks to our educational system and to the work of Catholic priests and nuns, many of these problems have been solved. At present, many foreigners have been assimilated and Americanized. Before we try to present the part that Catholic schools played in solving these problems, let us say a few words about the dedicated group of priests and nuns who generously gave their time and help to the newcomers.

At the present time people gladly acknowledge the sacrifices, hard work and strong character of our priests and sisters. In the words of Father Wilfred G. Hurley,

> They are a hard-working, decent living, sincere, and splendid group of men and women . . . [whose] record is practically flawless and above reproach. . . . The average American, especially if he is non-Catholic, will then hasten to tell you of some splendid priest of his acquaintance. Some priest who was kind to him with the charity of Christ. Or some priest who stood by him when need was great. Or some sister who nursed him in some Catholic hospital. Some nun uncomplaining, gentle, and sweet, who waited on him there day and night. . . . there are the thousands of religious priests and sisters, as the Fran-

> ciscans, Dominicans, and many others, who have taken the vow of poverty. Living only as Christ lived. Considering nothing their own. Sharing in a community life. Going where they are sent. Working at tasks assigned. Living lives of utter poverty, chastity, and obedience until God calls them to eternity.[1]

These dedicated men and women had for their inspiration the Apostles of Christ, the great immortals of the early Christian era, who faced a "task which [has] daunted even the most fearless." As Father Hurley points out,

> It was they who were the inspiration of the discoverers and explorers of the New World. Their example which strengthened the pioneers in the heart-breaking attempts to establish themselves in America. It was these heroes, the memory of whom encouraged the first Americans in their fight against overwhelming odds and nerved them in their hours of seeming defeat.[2]

We should point out that the typical Roman Catholic clergyman had a better educational preparation for his responsibilities than the Protestant minister. At least this was the situation before 1930. In his study *The United States Looks at Its Churches* (1930), C. Luther Fry emphasizes this fact. He points out that in 1930 over two-thirds of the Catholic clergymen had graduated from both college and theological seminaries, but only one-third of the clergymen in the seventeen white Protestant denominations and fewer than one out of twelve of the ministers of Negro denominations were graduates of both college and theological seminaries.

When mass immigration began in 1880, the number of Catholic priests in the United States "could be counted by the hundreds, or, at the most, by the few thousands." In other words, there were not enough priests or nuns to look after the spiritual needs of the thousands of Catholics coming to

America. Further, most of the Catholic immigrants were of different nationalities, languages and traditions. Because they could not speak English, priests had considerable difficulty in ministering to their needs. As an illustration of the problem facing the Catholic Church, although many Italians had arrived by 1884, there were less than ten Italian priests ministering to Italian immigrants. There were other Italian priests in America at the time, but most of these were doing missionary work in the West and Southwest.

Because of this situation many in the "new immigration" experienced a feeling of loss because they were required to attend Catholic churches in which the priest did not speak their native tongue. The sense of strangeness which they encountered even in the worship of God caused some of the immigrants to drift away from their church. After all, in their countries the Catholic Church was the center of most of their activities, and their priest was not only their spiritual leader but their adviser as well. As time went on the Catholic Church did all in her power to remedy this situation. For example, the Church established an institute at Piacenza, Italy, for the training of missionaries to work among the immigrants, and from 1888 on, recipients of this training did excellent work among the newcomers to this country.

Some of the immigrants, particularly those of the first and second generations, affiliated themselves with various Protestant denominations. For example, in 1897 a Polish Catholic group from Scranton, Pennsylvania, left the Church and a few years later became the Polish National Church, refusing to recognize papal jurisdiction. It now has a membership of approximately two hundred and fifty thousand. Many German Catholics likewise joined Protestant churches, and about a quarter of a million Italians and Irish also drifted away. Nonetheless, most Catholic immigrants remained true to their Faith—by 1921 there were twenty-one million Catholics in America—and their descendants continue to be active members of the Catholic Church.

Inasmuch as the Irish clergy, which predominated during this period, arrived here with the conviction that democratic institutions were desirable, they greatly helped the members of the various minority groups adjust themselves to American institutions. As we know, the Irish, like other groups, concentrated in large cities. This was of great advantage to other Catholics who came to these cities later. While the Irish had a considerable effect on the Americanization of immigrants, the main credit must go to the bishops and clergy.

The process of amalgamation has reached a high point in America today. Hence, one finds many Catholics with Irish names whose mothers belong to different national groups—German, Polish, Italian, and Slavic. The custom of "like marrying like" seems to be disappearing, in spite of the fact that many members of each national group still retain a sentimental attachment to their own culture. After all we still have the Turnvereins, the Polish and Italian societies, the Hibernians, and so on. Most of these organizations have not been a deterrent but rather have helped in the Americanization of their national groups.

Americanization and assimilation have progressed to such an extent that the group prejudices of the past have now almost disappeared. These differences were brought about by the fact that the Irish Catholics came first, though in nothing like the numbers to which they eventually arose. The Germans followed the Irish, and by the time of the Civil War they equaled the Irish in number. Later, as we have seen, so many Italian Catholics immigrated that they began outstripping both.

The Poles began arriving at the same time as the Italians, and since practically all of them were Catholics the number of Poles belonging to the Church is probably greater than the number of Germans. It is a difficult matter to try to estimate the number of German Catholics in America because, like the Irish, the German Catholics have been marrying freely outside of their group. According to the book *The Catholic*

*Church, U.S.A.*, there are six million people of Polish extraction in America today.

> Although the Poles are found in practically all parts of the country, their heaviest concentration is in the middle-eastern states and those bordering the Great Lakes. The great majority of the Poles have remained faithful to the Church. They maintain approximately 900 parishes and 600 parochial schools in addition to an active Polish language press, some 10,000 Polish dramatic, literary, singing, social, religious, and athletic societies, and various national Polish organizations with a membership totaling 800,000.[3]

This volume indicates that Americans with Czechoslovakian roots number approximately 1,750,000, and are

> . . . located chiefly in the states of Pennsylvania, Illinois, Ohio, New York, Wisconsin, Nebraska, and Texas. A good percentage of the Czechs settled on the land and have become prosperous farmers. Somewhere between one-half and two-thirds of the Czechs are fervent Catholics. They maintain over 120 parishes, most of which have flourishing parochial schools. A large percentage of the Slovaks are Catholics. They maintain over 200 parishes and are noted for the strength and vigor of their various religious, social, athletic, and cultural organizations.[4]

Of the approximately one million citizens of Yugoslav extraction, the Croatians and Slovenes are Roman Catholic and the Serbs are Eastern Orthodox. "The Slovenes maintain some 45 parishes and the Croatians 33, while considerable numbers of both groups are affiliated with other parishes." [5] Many of the half-million Lithuanians in America are Catholics;

there are 120 Lithuanian parishes located primarily in the East and the Great Lakes region.

There are some three and a half million residents of Mexican descent in the nation, according to *The Catholic Church, U.S.A*. Many of these are here illegally, and most of them live in the Southwest. This group tends to keep the language and customs of Mexico, and its members are "uniformly poor, suffer marked discrimination in education, law, and social life, and are the victims of widespread and flagrant exploitations in the economic sphere." [6]

In recent years many Puerto Ricans have come to New York City and other large metropolitan areas; these Spanish-speaking immigrants are somewhat similar in culture to the Mexican group.

It was indeed fortunate for the Catholic Church in America during the 1880's—and the benefits are still being felt—that Bishop James Gibbons was elevated to the cardinalship in 1884. Under his leadership, the Catholic population of America increased from seven million to nearly twenty million. The period between 1884 and 1921, the date of Cardinal Gibbons' death, is referred to as the golden age of the Catholic Church in America. While Cardinal Gibbons recognized the international character of Catholicism, he regarded as his chief mission that of Americanizing the Church, a church whose duty it was to make good Americans of immigrants from so many and such disparate origins. Because of his belief and the energy which he exerted in training priests and nuns, the Church helped greatly in the work of assimilating the foreign-born into the American scene. As an illustration of the effectiveness of Cardinal Gibbons' leadership let us point out that the number of secular and religious priests increased to twenty thousand, the number of bishoprics from fifty-five to more than a hundred, and at his death there were about seventy orders of men in the United States, including teaching and nursing brothers, and about two hundred orders of women.

The cardinal had the problem of providing schools for Catholic children. So well did he meet the problem that he became an institution; no one could think of the Catholic Church in America without thinking of Gibbons.

After the Spanish-American War the question arose as to whether the U.S. should retain the Philippine Islands. President William McKinley sent for Cardinal Gibbons for his judgment on the highly controversial issue. He received the surprising answer: "Mr. President, it would be a good thing for the Catholic Church but, I fear, a bad one for the United States."

Later President McKinley invited Cardinal Gibbons to give the benediction at the close of the ceremony on October 3, 1899, honoring Admiral Dewey.

Another great contribution that Cardinal Gibbons made was his work in making Pius X pope. He more than anyone else was responsible for Giuseppe Sarto's election. The reign of the new Pontiff was one of fruitful reform. A great scholar and diplomat, Pope Pius X succeeded in completing the work left undone by his predecessor.

Cardinal Gibbons died at the age of eighty-six. His death marked the end of an era for the Church in America, an era in which the Church helped mold into Americans the 9,317,000 Catholic immigrants who arrived by 1920. In this work the authoritarian power of the bishops was exercised with extremely good results.

Since the passage of the Immigration Act of 1924 the flow of immigrants, particularly from the "new immigration" countries, has been drastically curtailed. For example, it is known that between 1931 and 1950 only 970,000 immigrants came to America from Europe legally. A good many of these were non-Catholics, and therefore the need for so-called national parishes has been correspondingly reduced. Also, the Catholic Church no longer has a language problem. New arrivals from European countries who do not speak English are being absorbed without difficulty in the regular parochial structure of each diocese.

Since we are dealing primarily with education and the work of Catholics in this field we must, of course, write a few words concerning the work of Mother Francesca Xavier Cabrini, who worked against great odds to establish schools and hospitals. Mother Cabrini helped make history as few women have done.

Mother Cabrini was born in Italy in 1850 of poor and humble farmers. As a child she was remarkable for her humility and sense of humor. At the age of nineteen she made her perpetual vows to God, and in 1889 she came to New York City where she immediately began to work among the Italian immigrants. She came to know the slums of New York and other cities as no one else knew them. The slums had no terror for her; never did Mother Cabrini suggest that slum children should not have been born. To her it was the slums that were wrong, not the children. She established an embroidery school for girls in New York's East Side. This was followed by a nursery and a hospital. These were the first of the sixty-seven institutions she created with her astonishing zeal. These included day schools, academies, orphanages, hospitals, training schools for nurses and nurseries. She was the founder and, until her death in 1917, mother superior of the Missionary Sisters of the Sacred Heart.

Mother Cabrini's missionary work carried her not only to the slums of New York and Chicago but also to the lumber camps of the Northwest, the mine pits of Colorado and the Negro tenements of New Orleans. Wherever she went she displayed unselfish devotion to the welfare of the destitute and the sick. Her body is now under the altar of the Blessed Cabrini High School chapel in New York where thousands go to ask her intercession. She was canonized a saint on July 7, 1946, thus becoming the first American citizen to be given the highest honor within the gift of God and man.

Sainthood is recognized only after long trials indicate that the candidate possessed exceptional virtues and is responsible for first-class miracles. Joan of Arc's canonization, for example, was debated for five hundred years. But Mother

Cabrini was canonized Saint Frances Xavier within twenty-nine years after her death.

That the examples of Bishop Carroll, Cardinal Gibbons, Mother Seton, Mother Cabrini and the thousands of priests and nuns who have made sacrifices in behalf of Catholic education has been fruitful is reflected in the following statements made in 1957 by Dr. John P. Sullivan, assistant professor of education of Stonehill College, North Easton, Massachusetts.

According to Dr. Sullivan, Catholic grade and high schools have grown three times faster than public schools in the past fifty years; public school enrollments more than doubled from 15,500,000 to 32,700,000, while Catholic school figures rose more than five-fold, from 850,000 to 4,600,000.

In the twenty years from 1930 to 1950, Dr. Sullivan reported, Catholic school enrollments rose 600,000, while public school totals fell 560,000. He theorized that the declining birth rates of the depression had a greater impact on public schools.

From 1950 to 1957, however, both Catholic and public school enrollments rose rapidly as a result of the rising birth rate. Catholic schools gained 43 per cent; public schools, 30 per cent.

The rapid growth of Catholic schools is saving our taxpayers considerable sums. John P. Sullivan, veteran researcher for the Boston public school system, estimated in 1957 that it would cost this country 1.3 billion dollars a year more if children in Catholic schools were transferred to public schools. He estimated the total of public school costs at 9.5 billion dollars annually.

An indication of the great contribution that our Catholic schools are making is reflected in a brochure prepared in 1959 by the six Catholic school superintendents of the state of Ohio entitled "The Catholic School System in Ohio."

The Catholic schools in Ohio were saving the taxpayers a hundred million dollars a year. In addition to relieving taxpayers of the annual cost for 339,733 pupils, Ohio Catholics had made capital investments of hundreds of millions of dollars for school buildings and equipment. Obviously, this was not the most important contribution. According to the folder, Catholic schools strive to teach pupils their duties to God, their neighbors and themselves; develop intellectual powers fully; set forth the pupil's heritage from the human race and from American citizenship; establish habits safeguarding good mental and physical health; promote good use of leisure and selection of good entertainment; and develop useful citizenship.

The brochure states that the Catholic Church has always been "the greatest promoter of education," covering the world with schools. We have already shown that in this hemisphere one of the oldest educational institutions is the University of Mexico, founded in 1551.

In 1958 there were nearly 4.9 million pupils in the Catholic grade schools alone. According to the brochure, "The Catholic school system is an integral part of the American educational program. In Ohio, Catholic schools are bound by the same standards as the public schools."

Catholic schools try to work closely with public schools "in fulfilling the responsibilities of education in the community." Catholic school superintendents cooperate with the various local boards of education, and keep in contact with their State Department of Education.

The brochure points out that

> The Catholic school does not isolate itself from the community . . . but strives to take an active role in civic, social, and cultural functions. . . . School officials and teachers . . . serve on boards and committees wherever possible. The Catholic school joins with the public school in promoting and sustaining programs relating to public welfare, both physical and moral . . . [and] in movements to safeguard morals, . . . to provide better health and welfare facilities, and [to promote] cultural programs. . . .

> By dedicating themselves to a philosophy of educating the mind, the heart, and the soul, the Catholic schools produce men and women who will be a credit to their God and to their children.

The brochure shows that in 1929 there were 750 Catholic schools in Ohio with 9,101 teachers and 339,733 pupils.

An indication of the rapid growth of Catholic education since World War II is reflected in the statistics relating to the Youngstown diocese of which the writer is a member. In the years since the war, including the year 1957, the diocese added approximately 350 classrooms, more than doubling the prewar total, while enrollment in the same period skyrocketed 250 per cent. During this period the Youngstown Diocese spent more than 15 million dollars in expansion and equipment to make its schools second to none in the United States. Indeed, the Youngstown diocese has shown remarkable vision in providing modern facilities to meet its increased enrollment. Between 1953 and 1957 the Diocese of Youngstown spent $6,257,000 for parochial school construction in Mahoning County (chiefly Youngstown.)

Catholic school enrollments have been increasing three times as fast as entries into teaching orders, and in consequence the number of lay teachers in parochial school has also increased. In 1957, one lay teacher was employed for every three religious teachers.

The Youngstown Diocese has instituted a subsidy program to train lay teachers for parochial schools. In 1958, seventy prospective lay teachers were attending Youngstown University in a special two-year program to receive provisional or cadet elementary certification by the state. The diocese was paying for their tuition.

In 1958 Roman Catholic parochial schools were educating twelve per cent of America's children, or some 4,900,000 students. This was an increase of more than 600,000 since 1956. About 4,101,790 were enrolled in 10,195 grade schools and some 790,000 students were enrolled in Catholic high schools.

As we have presented statistics indicating the growth of parochial schools and the increase in the numbers of priests and nuns, the question may come to mind: What about the Catholic population? Is it increasing proportionately? On this point Bishop Bryant J. McEntegart of Brooklyn predicts that the United States Catholic population will reach seventy million in the next forty years, double that of 1957. Bishop McEntegart said that since he enrolled as a student at Catholic University in 1917 the Catholic population of the United States has increased from seventeen million to more than thirty-four million.

We can imagine what would happen if the already overcrowded public school system had to find classrooms and teachers for the present 4,900,000 Catholic students. Our parochial schools are saving our taxpayers hundreds of millions of dollars a year and, with the predicted population increase, much more in years to come. Because Catholics are helping to support our public school system as well as providing funds for their own schools, they feel that church-operated schools should receive public financial support. Some non-Catholics are sympathetic to this view; but most agree with the position taken by the National Council of Churches, the nation's largest Protestant organization, that full cost of supporting private school systems should be borne "by those who choose to maintain them." This organization believes that any direct or indirect government support would be as repugnant to the Constitution as a federal subsidy for churches.

While the Supreme Court has ruled on more than one occasion that the first amendment to the Constitution forbids the use of tax funds for direct support of parochial schools, it has ruled that the Constitution does not bar a state from providing free school bus transportation for parochial students. The Court took the position that this is a service to the students and not to the religious school itself.

Because of this interpretation, many Catholics now feel that other forms of government aid to parochial students or their parents would be justified. Some are advocating a "tax credit" for parents who pay tuition at parochial or private schools, which would provide aid to parents of school children in the form of tax reduction to those whose children are educated in other than public schools. The figure of $150 has been mentioned. Incidentally, it should be noted that a resolution adopted in a recent National Education Association convention approved federal aid for parochial schools in principle.

Most Catholic educators, according to Louis Cassels, a United Press staff writer,

> . . . are concentrating on a more immediate goal. They want to make sure that Catholic schools and students participate in any federal aid that is enacted by Congress this year. Resolutions to that effect have been adopted by three Catholic educational groups in the past few months.
>
> Judging from past experience and from recent maneuvers in the House Education Committee Congress can be expected to avoid a battle over this issue if possible.[7]

In 1955 the Catholic bishops meeting in Washington asserted that Catholic schools have a "full right to be considered and dealt with as components of the American education system." The Catholic drive for more public support is drawing heavy fire from Protestant groups and the American Civil Liberties Union. Apparently the controversy over whether public aid should be given to Catholic schools is heading toward a climax.

While the growth of the Catholic school system has been satisfactory, there would be greater growth if more priests and nuns were available. The Church stands in great need of more teaching religious, on whom the parochial schools and charitable enterprises depend. More Catholic children will have to follow the religious vocation. The cradle of vocations is the Catholic home, and the parents must provide the incentive for their children to enter religious orders.

The lack of vocations to religious teaching orders is making itself felt in the cost of maintaining parochial schools. The cost of teachers' salaries is soaring, for a beginning lay teacher receives five times the pay that a nun receives.

The critical shortage of teachers in our Catholic schools has been more apparent since World War II. Parochial school enrollments have increased three times as fast as vocations to the teaching orders. To take care of the expanding enrollments, the Church has been employing more and more lay teachers, and to insure a sufficient number of lay teachers bishops of various dioceses are offering free tuition, a teaching certificate, a teaching position, and continued advancement to men and women who are willing to become lay teachers. Unquestionably the Church must have dedicated lay teachers to work hand in hand with the sisters in training our pupils to be the Catholic leaders of tomorrow.

The recent Supreme Court decision forbidding pupil segregation affected public schools only. Long before the Supreme Court decision of May 17, 1954, Catholic elementary and high schools, even in districts where segregation was legal and customary, were quietly opening their doors to Negroes. A survey made by the National Catholic Welfare Council in 1954 found that Negro and white children were attending at least some parochial schools together in fifteen of the seventeen Southern states and the District of Columbia. Integration was not complete, but in practically every instance Catholic school systems were well ahead of the public non-sectarian schools.

On the college level, integration had already been effected in a number of institutions. All in all, the Catholic effort in this direction has been most commendable.

In 1957 Cabrini College was dedicated, and is the eighth four-year Catholic college in the archdiocese of Philadelphia.

A women's college, Cabrini College is conducted by the Missionary Sisters of the Sacred Heart, which Mother Cabrini founded.

While there are some 235 Catholic colleges, only twenty-eight of these are listed in the *World Almanac* as having endowments of a million dollars or more. All told, there are 410 such colleges listed in the *Almanac*. Furthermore the total endowment of the twenty-eight Catholic colleges listed is under a hundred million dollars. This is less than one-fourth the endowment of Harvard University, which in 1957 reported its funded worth at 442 million dollars. This disparity is all the more glaring when one considers that Harvard is educating a little more than ten thousand students while the twenty-eight Catholic universities and colleges are trying to educate ninety-five thousand.

Unquestionably, many of our Catholic colleges are poorly equipped and lack the finances to staff themselves properly. For these reasons only a few of the Catholic colleges have attained high rank. This has led the Rev. John J. Cavanaugh, former president of Notre Dame University to raise the question, "Where are the Catholic Salks, Oppenheimers, and Einsteins?" Father Cavanaugh gave two reasons for the "mediocrity" of Catholic scholarship. One is the low esteem in which intellectual pursuits are held in many Catholic homes. The second is the inadequacy of many Catholic institutions of higher learning. The same criticism, of course, can be directed at hundreds of non-Catholic colleges. Many of the latter, in recent years, have not distinguished themselves either. Be this as it may, we cannot expect the Catholic colleges, to match the standards of the well-endowed secular and non-Catholic institutions in all respects unless they are more generously supported.

Father Cavanaugh says, however, that an intensive effort is now being made in Catholic colleges and universities to produce more outstanding leaders. He stated that Notre Dame is aware of the problem, and has taken the lead in trying to solve it. The University has already revised its program of studies and has searched Europe for scholars of the highest rank to add to its faculty. In addition, it has given its lay professors significant salary increases and has raised its research budget from a hundred thousand dollars to one and one half million dollars.

Further, on March 1, 1958, the University of Notre Dame began a $66,000,000 ten-year development program. The new funds will be devoted to "internal growth," to continue the upgrading of the university's academic standards. "Internal," according to the president of the University, includes endowment for higher faculty salaries, funds for research, fellowships and scholarships, and better pay for administration personnel. Notre Dame officials also said that the continued and intensified stress on "internal improvement" in no way would change Notre Dame's long support of hard-hitting football teams.

Much of the burden for carrying out the program rests on the Notre Dame Foundation, organized in 1947 and directed since 1953 by Father Cavanaugh. Since 1947 the University received a total of $27,269,310 in gifts and grants, topping the first ten-year program goal of $25,000,000. It should be mentioned that Notre Dame derives no monetary support from the Catholic Church.

During the year 1958 the Catholic University of America received a grant of $55,000 from the Atomic Energy Commission to provide training for nuclear scientists. In November 1957 Catholic University activated an atomic reactor on its campus. The research reactor was built through an A.E.C. grant.

In 1958 the largest expansion program in the 169-year history of Jesuit colleges in America was inaugurated. While complete figures are not available, the projected outlay for the twenty-eight Jesuit institutions had passed $127,000,000 as this was written. The Jesuit colleges have been operating in this country since 1789 when Georgetown was founded. The total enrollment in 1958 in the Jesuit institutions reached 110,934 students. The most ambitious plans are for Loyola

University, located at New Orleans. There a $30,000,000 building and endowment program has been undertaken. The next largest program is at Creighton University, where $14,000,000 will be spent. Fordham has a $11,000,000 building program in progress, and all of the other Jesuit schools are planning expansions.

In her interesting book entitled *Catholic Campuses,* Rosemary Staudecker points out that in 1789, the year of George Washington's inauguration as our first president, Bishop Carroll had the inspiration that established the first of our fine Catholic colleges: "Let us build a college at Georgetown that will be open to all who wish to learn. Let no one be turned away because of race or creed." Mrs. Staudecker also tells the story of Notre Dame, Mundelein College, Santa Clara, Marquette, and others. This volume is a fine study of some of our leading educational institutions.

The breadth of Catholic college education is reflected by the fact that enrollment in Catholic colleges went beyond the three hundred thousand mark for the first time at the end of the fall semester of 1959. At the time, Marquette University led all Catholic institutions with a full-time coeducational enrollment of 10,143, which was slightly exceeded, however, by the University of Detroit with its 10,809 full- and part-time students.

Other Catholic universities with enrollments of more than 8,000 students were Seton Hall, South Orange, New Jersey; St. John's and Fordham in New York; and Loyola and De Paul in Chicago. Georgetown University in Washington, although thirteenth in size, had the largest faculty, with 1,307 on its teaching staff.

The author of this study has been a public high-school teacher for more than thirty-five years, and brought out an article on his conclusions concerning professional growth. The article states:

> At the present time we have scores of teachers in our school system trying to qualify for a master's degree in

> education. Many of them feel that to a certain extent they are actually buying a degree. They complain that their undergraduate courses in education were either worthless, or [that] the advanced courses which they are now pursuing are repeating to a large extent their previous studies. Furthermore, they frequently find that the titles and descriptions of courses in education are misleading.[8]

The article points out that research departments of industries and businesses do not show the same uncertainty or indefiniteness that characterizes the work of our colleges training students for high-school teaching. The article also criticizes the haphazard methods of too many school systems which result in a tendency to favor weak teachers and to blame entire faculties for the faults of the few. Finally, the article offers the following recommendations for promoting professional growth: (1) increase of teaching salaries, and (2) development of better training courses for future teachers.

Russia's sputniks started a wave of alarm about American education. Every magazine and newspaper had articles on the topic of "What's Wrong with Our Schools?" Numerous reasons have been given, especially for our lag in science. The critics of our public schools say that our system of education discourages effort on the part of the pupil, that the gifted and ambitious are held back; students are passed from grade to grade regardless of achievements, and many high-school graduates cannot read and cannot write a coherent letter in good English. They assert that anti-intellectualism is fostered by school authorities; that many teachers are poorly trained, especially in the fields of mathematics and the sciences. Our schools, they conclude, need fewer courses in baton twirling and how to have a successful date, and more study of foreign languages, mathematics, laboratory sciences, and the ability to read, write, speak and think clearly.

The writer believes that many of the criticisms are unjustified. American education needs less concern with what the child should have. There is a need for strong educational standards which students must be required to meet to the best of their ability. The writer believes also that subjects with real academic value should receive greater emphasis. There is too much time spent on courses in driving, on extracurricular activities, on study halls, and the myriad scholastic time-wasters.

While the writer believes that teachers are entitled to substantial increases in pay, this is not the only solution to the teacher problem. There must also be improvement in the environment of learning: overburdened teachers must have fewer pupils, fewer class hours and better instructional facilities. Teachers should have more prestige and recognition by the public.

Finally, the principal aim and object of education should be "the exciting or the encouragement of curiosity about conditions in which the human instincts develop."

Unquestionably, most school curricula are top-heavy with subjects that do nothing to develop the students' potential. "There is no forseeable limit to the heights to which human intelligence [could] rise if it were not subjected to the flagrant and glaring negligence which vitiates nearly all systems of education."

Also principals and teachers must take a firm stand with parents who call schools to ask what's wrong with the teacher when a child brings home failing grades. The parents must see to it that teachers are respected and that their children do their homework. In other words, many of the difficulties with our public schools at present could be resolved if parents took charge of their children, telling them what courses to take and then seeing to it that they did the work. Finally, politics must be removed from our schools so that we will have proper educational leadership.

Today many public school systems require applicants to indicate their religious affiliation, and there are communities which will not employ Catholics as teachers. Since our public schools and our non-Catholic colleges and universities are often administered by Protestants and Masons, Catholics are seldom considered for administrative positions. Thus our public schools are denying themselves a source which could help our schools.

Wherever Catholics have attained administrative positions in our public schools, as, for example, in New York City, they have distinguished themselves. We need only mention Angelo Patri and Dr. Leonard Covello. Their contribution to public school education has been outstanding. Angelo Patri was born in Salerno, Italy, in 1877. He was the first Italian-born teacher to become a public school principal in the United States. When he retired a number of years ago he was regarded as one of America's outstanding educators. For a number of years his syndicated articles appeared in the leading newspapers of this country. In addition, he wrote several important books on pedagogy. For many years Dr. Leonard Covello has been a distinguished secondary school principal.

John F. Brosnan, an Irish Catholic and a lawyer, is chancellor of the University of the State of New York. Mr. Brosnan is a graduate of Manhattan College and New York University Law School. Pope Pius XII made him a Knight of the Grand Cross of the Holy Sepulchre. He is also a member of the Board of Trustees of the Catholic Charities of the Archdiocese of New York. The Irish Historical Society presented Mr. Brosnan with the 1957 gold medal, an award which the Society presents annually to a distinguished American of Irish ancestry.

Today there are many young Catholics training to become the future teachers of our youth who, though unreasonable it is, will be discriminated against. Catholics have succeeded in every field of endeavor in America. Many of the influential leaders who occupy positions of trust in their communities are Catholics. Hence, if Catholics teaching in public schools are given an opportunity to become administrators, the writer feels that they will make a notable contribution to our efforts to provide our youth with a better system of schools.

## NOTES

1. Rev. Wilfred G. Hurley, *Religion Is Only for Weaklings.*

2. *Ibid.*

3. Louis J. Putz (ed.), *The Catholic Church, U.S.A.*, Chicago: Fides Publishers Association.

4. *Ibid.*

5. *Ibid.*

6. *Ibid.*

7. Louis Cassels, *Youngstown Vindicator,* May 17, 1858.

8. Anthony Marino, "For Professional Growth," *Ohio Schools,* November 1946.

## CHAPTER 7

# CATHOLICS AND POLITICS

The anti-Catholic spirit that existed in the United States even after the Revolution blocked the election of Catholics to public offices. In spite of this, one of the ablest governors New York had before 1880 was Thomas Dongan, a Catholic. Also Chief Justice Taney was a Catholic. These two men were the most important Catholics in politics before 1880.

By 1880, however, sons of the poor and illiterate Irish who came here before the Civil War were succeeding in business and the professions, and a number entered into politics. By then the Irish were no longer simply "hewers of wood and drawers of water"—they were no longer shunted into the heaviest and most menial jobs. Their places, beginning in 1880, were being filled by Italians and immigrants from Central Europe. Also, because most of the Irish remained in cities like New York and Boston, a number of them were elected to local administrative offices. As the number of Catholics increased, Irish politicians succeeded in winning state offices, and a few were even elected to Congress.

As the years went by the Irish came to dominate politics, particularly in New York and Boston. Very few Catholics of Polish or of Italian descent made much headway in politics before World War I. But by then the sons and daughters of the so-called new immigrants who came in such large numbers after 1880 had begun to establish themselves and challenge the Irish, who had built or infiltrated some of our big-city political machines like Tammany Hall in New York, Frank Hague's group in New Jersey and "Boss" Prendergast's organization in Kansas. The struggle between the Irish and other Catholic politicians intensified steadily, and during the last few decades Italian, Polish and German Catholics have been elected mayors of New York City, San Francisco, Baltimore, New Orleans, Detroit and other cities. This rivalry for political recognition helped smash Frank Hague's thirty-two-year rule over Jersey City. It also helped tame Tammany Hall, once as synonymous with the Irish as St. Patrick. On February 13, 1954, Carmine G. De Sapio became the head of Tammany. De Sapio has already spearheaded the successful campaigns of Averell Harriman for governor of New York and Robert Wagner for mayor of New York City. As the Germans, Polish, Italians, Slovaks, and other groups entered the political arena, such names as Impelliteri, DiSalle, Lausche, Celebrezze, D'Alessandro and Cermak were added to the roster of Catholics previously elected as chief executive officers of their cities, for example, Smith, Walker, Curley, O'Dwyer, Hague and others.

Many Catholics also succeeded in gaining municipal judgeships, places in state supreme courts, and even appointments to Federal benches. Two Catholics, Roger Taney and Edward Douglass White, have attained the position of chief justice of the U. S. Supreme Court. Recently William J. Brennan, Jr., was appointed a member of the United States Supreme Court. This distinguished jurist was required by a congressional committee to take an oath that his Catholicism did not conflict with his Americanism—evidence that even at this late date Catholics must still overcome anti-Catholic prejudice.

In passing it might be appropriate to mention that Harold A. Stevens, a Catholic convert, became the first Negro associate justice of the New York State Court of Appeals. He is a Boston College Law School graduate.

There was a time when Catholics had little chance of being elected to Congress. In 1957, however, there were ten Catholic U.S. Senators and seventy-five representatives. At the same time several Catholics were elected governors of their respective states, and a number of Catholics have served or are serving their states as attorneys general, state senators, state representatives, and members of important commissions. Also, when Eisenhower became president he appointed Martin Durkin, a Catholic and a Democrat, as secretary of labor, and two of our most illustrious ambassadors in recent years have been Catholics. We are referring, of course, to Joseph P. Kennedy, the Boston financier who became Franklin D. Roosevelt's ambassador to Great Britain, and Clare Boothe Luce, who served in Italy in the same capacity.

In addition to serving this country as an ambassador, Joseph Kennedy has raised a close-knit, lively and talented family. One of his sons, a naval aviator, died a hero in 1944 over Germany. Another son, John Kennedy, is a U. S. Senator and won the Democratic presidential nomination at the 1960 convention held in Los Angeles. John Kennedy is a talented combination "of scholar, lawmaker, and astute politician with a prodigious zest for work and an Irish flair for vote-getting." Finally Robert F. Kennedy, only thirty-three years old, is in the public eye for his work as chief counsel of a committee investigating rackets in labor and management. In January 1958 Robert Kennedy was named to receive the annual senior class Patriotism Award of the University of Notre Dame.

Robert Kennedy left high school in his senior year in 1944 to become a seaman aboard a destroyer named for his brother Joseph. After the war he completed his education at Harvard, graduating in 1948. He then became a war correspondent for the *Boston Post* and covered the fighting in Palestine which led to the creation of Israel as a nation. He toured Greece during the civil war and later Czechoslovakia.

In 1951 he passed the Massachusetts bar examination after receiving a law degree from the University of Virginia, and was chosen to work with the Justice Department. In 1953 he joined the legal staff of the Senate Permanent Subcommittee on Investigation, and in 1955 became its chief counsel.

Robert Kennedy is a hard worker and sets a rapid pace for his staff. In addition he has written *The Enemy Within,* a book based on the hearings of the Senate Rackets Committee, on which he served for two and a half tempestuous years as chief counsel and top investigator. He resigned from this position in the fall of 1959.

When his brother John announced his presidential candidacy on January 10, 1960, the thirty-four-year-old Robert, the father of seven children, increased his activities by devoting much time and effort to his brother's campaign.

Clare Boothe Luce is a woman of many talents. She was the first woman to represent the United States as envoy to a major nation. Before turning to politics, Mrs. Luce acquired fame as an actress and playwright, and has had notable success as a columnist and a magazine editor as well. She was elected to Congress as a representative from Connecticut in 1943, and added four years of astute lawmaking to her already broad professional qualifications.

Her first marriage to socialite George Tuttle Brokaw ended in a divorce in 1929, and in 1935 she married Henry R. Luce. Soon after she turned to religion and found solace as a convert to Roman Catholicism.

While serving as our ambassador to Italy Mrs. Luce made many personal visits to Italian disaster sites, which helped strengthen relations between the two countries. In 1959 she was named ambassador to Brazil, but declined the appointment.

In 1957 the University of Notre Dame bestowed on Mrs. Luce, its Laetare Medal, an annual award given to the outstanding Catholic layman of the year.

In addition to Clare Boothe Luce and Joseph P. Kennedy, we should say a few words about Ambassador Walter Donnelly. Whereas both Mr. Kennedy and Mrs. Luce were wealthy when they served as ambassadors, Walter Donnelly had the distinction of being one of our least well-to-do ambassadors.

Walter J. Donnelly, the son of a policeman, was born in New Haven on January 9, 1896. Following his high-school graduation Mr. Donnelly became a reporter, and enlisted in the armed forces when we entered World War I. After the war he attended Georgetown University and George Washington University. While attending Georgetown he worked for the F.B.I. He worked for the government in various capacities when he had finished his studies, and in 1929 was appointed commercial attaché to the legation at Bogota, Colombia. He continued to work for the federal government in the ensuing years until 1947, when he was named ambassador to Venezuela. He served in that post until 1950, when he was named envoy extraordinary and minister plenipotentiary to Austria. In 1952 he was transferred to Germany. On July 18, 1952, Mr. Donnelly was appointed United States High Commissioner to Germany by President Truman. He resigned from this assignment in December 1952.

Mrs. Donnelly was Maria Helena Samper de Herrera, a Colombian by birth. This fine Catholic wife raised four children. Mr. Donnelly, who has been described as "handsome, dynamic, fluent, and intelligent," has distinguished himself as a good Catholic and an exemplary family man throughout his long career.

No discussion of Catholic diplomats can omit the name of Robert D. Murphy, deputy undersecretary of state, who distinguished himself in 1958 as President Eisenhower's trouble-shooter in the Middle East. Such work has been a specialty of his during a large part of his forty years of service to the United States. The big, sandy-haired diplomat Murphy, who has been described as the "most successful diplomat since Benjamin Franklin," always holds himself in readiness to take off at an hour's notice. For example, he was testifying before a Senate committee when he got orders to fly to Lebanon to see what he could do to help bring about peace and to report generally on the situation in the Middle East. He went to the airport without packing a suitcase, and his wife delivered his traveling bag to him at the airport.

While usually the versatile Robert D. Murphy seems relaxed, even-tempered and friendly he becomes a "ball of fire" under trying circumstances. Then he gives vent to an explosion of cold anger which is something to behold.

Wandering around the Middle East and dickering with elusive politicians in the world's hottest spot is nothing new to Robert D. Murphy. There are very few places in the modern world where cloak-and-dagger men have operated that cannot be posted with the slogan, "Murphy worked here." And the ruddy six-footer resembles an upper-level secret service operator more than he does the popular concept of a diplomat.

Robert Murphy was born in Milwaukee in 1895, the only child of Patrick Murphy and Catherine Louise Schmitz, both devout Catholics. He worked his way through Marquette University and later became a post office clerk in Washington so that he could study law at George Washington University. On graduation he became a member of the District of Columbia bar and joined the services of the United States government.

In addition to many routine diplomatic assignments, Robert Murphy has had many unusual adventures, ranging from early dealings with Adolf Hitler to his latest exploits in the oil-rich Middle East where no one ever performs a straightforward act if it is possible to proceed deviously. Between Hitler and Nasser, Murphy dealt with the Nazis in occupied France, organized an American intelligence network in French North Africa, and engineered the arrangement with Admiral Darlan that enabled Allied forces to land in North Africa virtually unopposed. Later he became political adviser to American commanders in North Africa, Italy, Germany, and Korea, and also served as the American ambassador to Belgium and to Japan.

While serving as a young consular officer in Munich, Murphy became acquainted with the future Pope Pius XII, who was there as a consul for the Vatican. At the time the two agreed that Hitler was too crazy to be dangerous. Later Murphy had occasion to speak to the Pope about their judgment on Hitler, and the Pope answered, "Now, Robert, be careful. Don't you mention papal infallibility; I was only a monsignor then." A good Catholic, Murphy has always had excellent relations with the Vatican.

Deputy Undersecretary of State Robert D. Murphy was named to receive the University of Notre Dame's Laetare Medal for 1959. He was cited for distinguished and brilliant service in peace and war and for reflecting the highest ideals of his Catholic Faith.

When the Communists closed the corridor which gave the free zone of Berlin access to the rest of free Europe, Robert Murphy's skilled negotiations with officials of a dozen governments made possible the airlift which saved West Berliners from starvation.

In 1959 Robert D. Murphy announced his resignation. The career diplomat had reached the retirement age of sixty-five after forty-two years of service, thirty of which were spent abroad. In addition, at the time of the announcement, Mr. Murphy had an attractive offer to work in private industry. In accepting the resignation President Eisenhower, who had rated him the nation's number one global troubleshooter, wrote: "I am aware of the vast contribution you have made on behalf of all of us in your efforts to advance a just and secure peace."

John Alex McCone, an outstanding Roman Catholic layman and a leading California industrialist, has seen considerable public service. In 1958 he was named by President Eisenhower to a chair on the Atomic Energy Commission. Prior to this appointment McCone had proven himself a dynamo in the public service while advancing his private fortunes.

John Alex McCone was born January 4, 1902, of a Scotch-Irish family that has been in the machinery-manufacturing business since 1860. His grandfather John McCone started an iron foundry in Virginia City, Nevada, in 1860, and his father opened branch plants in Reno, Los Angeles and San Francisco. John Alex McCone studied engineering at the University of California at Berkeley. He became a good man with the slide rule and an equally good leader of men.

Upon graduating from the University, McCone took his first job as a riveter and boilermaker with the Llewellyn Iron Works of Los Angeles. By the age of thirty-two he was executive vice president and director of the Consolidated Steel Corporation, a company formed out of the merger of the Llewellyn Iron Works with another concern. In 1937 he left this position to help form the engineering firm of Bechtel-McCone Corporation. During World War II Bechtel-McCone operated an Army Air Force modification center for B-24's and B-29's. About the same time McCone became president and director of the California Shipbuilding Corporation. He spent a fifteen-hour day and a seven-day week between his two positions. During the war his shipbuilding concern produced 467 ships worth a billion dollars. After World War II he took over and built up a one-time iron works into the Joshua Hendy Corporation, which operates a fleet of forty to fifty tankers and cargo ships.

While engaged in these business enterprises, McCone devoted time and effort to public service. He became a director of the Stanford Research Institute and a regent of Loyola University of Los Angeles, and helped form the Los Angeles World Affairs Council. In 1948 President Truman appointed the Republican McCone to the Air Policy Commission, and McCone helped Thomas K. Finletter write the far-seeing 1948 report on the need for U.S. airpower, *Survival in the Air Age.* In 1950 Mr. McCone became Air Force undersecretary, and for sixteen months campaigned tirelessly for a bigger Air Force slice of the defense budget. In August 1950, "with typical foresight, he recommended to President Truman that the U.S.'s embryo guided-missile program be conducted by a man with full authority and control of funds to exercise absolute power over the entire effort." He counseled the same effort when President Eisenhower called upon him during the uproar over the first sputnik.

Although he resigned from his Air Force job in 1951, he has repeatedly returned to public life, serving on committees and as inspector of our air forces. In 1956, as a ranking

Roman Catholic layman, he was appointed by President Eisenhower as our representative in Rome at the observance of the seventeenth anniversary of Pius XII's installation as Pope.

Industrialist John Alex McCone has been a long-time friend of President Eisenhower, and as such frequently visited the President unannounced for private conferences. McCone was called upon by Defense Secretary Neil McElroy for advice on defense reorganization. Also, McCone has been approached by the Atomic Energy Commission to join its ranks. Now that he has accepted, it is certain that McCone, a private dynamo in public service, will help find the answers in the growing national atom debate.

We have already mentioned Clare Boothe Luce's success in politics. She was not the first Catholic woman to be elected to Congress. Mary T. Norton, who died August 3, 1959, at the age of eighty-four, was the first woman Democrat in Congress.

Mrs. Norton, who rose through New Jersey politics, was elected to Congress in 1924 and was re-elected and served for twenty-six years. On her seventy-fifth birthday, in 1950, she retired, announcing that she would not seek re-election because she was then recuperating from a combination of influenza and pneumonia.

After her retirement from Congress, she served our government until the end of the Truman administration as a special consultant to the Department of Labor on womanpower.

Her congressional career set a record for length of service by a woman legislator. She was a strong New Dealer and championed the Fair Employment Practices Act. Twice she served as chairman of the New Jersey State Democratic Committee, and in 1944 she became a member of the Democratic National Committee.

She was named the outstanding Catholic woman of the year in 1947. She was the widow of Robert F. Norton, a businessman who died in 1934.

In developing the section dealing with Catholics in politics before 1880, we mentioned several who served our country as postmaster general, attorney general, Supreme Court justice and members of the presidential cabinets. Since 1880 a number of other Catholics have been added to this list.

Robert E. Hannegan, who was born in St. Louis in 1903, and who rose to prominence in the Democratic party, was made postmaster general in 1945. Prior to his appointment he served his party as chairman of the National Committee. He died in 1949. Robert J. Wynne was postmaster general under President Theodore Roosevelt. Perhaps the most famous Catholic to hold this position was James A. Farley, who held the position during the first two terms of Franklin D. Roosevelt.

James Aloysius Farley, born May 30, 1888, began his career as a bookkeeper for a paper concern. In 1926 he organized James A. Farley and Company, and in 1929 this concern merged with five other building materials firms to become the General Building Supply Corporation with James Farley as its head. In the meantime he became active in the Democratic party, and served as chairman of the Democratic National Committee between 1932 and 1940. He became postmaster general in 1933 and continued in that position until 1940. He is the recipient of numerous honors. In 1949 he became chairman of the board of the Coca-Cola Export Corporation.

Turning now to Catholics who have served as attorneys general, Charles J. Bonaparte, a grand-nephew of Napoleon, served this country both in that post and as secretary of the navy under President Theodore Roosevelt. Charles Bonaparte was born in Baltimore on June 9, 1851, and graduated from Harvard Law School. He died in 1921.

J. Howard McGrath, who was born in Rhode Island on November 28, 1903, served his state in various offices before becoming attorney general under President Truman. He served as governor of Rhode Island for three terms and was subsequently elected a United States senator. In 1947 he was chairman of the Democratic National Committee, and he became attorney general in 1949. He served three years as attorney general, resigning in 1952.

James P. McGranery, who was born in Philadelphia on July 8, 1895, became the sixth Catholic to serve as attorney general. Before obtaining a law degree from Temple University, McGranery received a parochial school education. In 1936 he was elected to Congress and served until 1943, when he resigned to become assistant to the attorney general. He was appointed attorney general in 1952.

We have already mentioned the fact that President Eisenhower appointed Martin Durkin to serve in his first cabinet as secretary of labor. Mr. Durkin thus became the fourteenth Catholic to serve in a presidential cabinet. Before his appointment, Mr. Durkin had been active in the American Federation of Labor. In addition, between 1933 and 1941 he was director of the Illinois State Labor Department. Mr. Durkin resigned on September 30, 1953, and was succeeded by another Catholic, James P. Mitchell.

James P. Mitchell, the third Catholic to serve as secretary of labor, was born in New Jersey, November 12, 1902. Before being elevated to membership in the cabinet, Mr. Mitchell served the armed forces in the personnel and labor relations divisions. In 1945 he became director of personnel and industrial relations of R. H. Macy and Company of New York City. To Mr. Mitchell goes the honor of being the first industrial relations man to occupy the post. He had been preceded in this post by four union leaders, two labor politicians, and a social worker. Mr. Mitchell quickly demonstrated that a labor secretary cherishes equally the interests of labor and management. According to Blake Clark, during Mr. Mitchell's first three years in Eisenhower's cabinet he

> . . . had made it his job to bridge the gap between employer and employee. Organized labor had found in him an unexpected friend. . . . To the surprise and pleasure of labor leaders who predicted it could not be done, Mitchell has carried on a successful campaign to improve local

> labor legislation. Not in sixteen years have the states passed as many pro-labor bills as in the first fifteen months of his regime.[1]

In addition to Roger Brooke Taney, Edward Douglass White and William Brennan, whom we mentioned previously as former members of the United States Supreme Court, other Catholics have served this important body as associate justices. The names of Joseph McKenna, Pierce Butler and Frank Murphy should be added to the list. Mr. Murphy also served our nation as United States attorney general, governor general of the Philippine Islands, governor of Michigan and mayor of Detroit. In each position Frank Murphy held he was lauded for his honesty, sincerity and high ideals.

There were several other cabinet members who, after their tenure, became converts. Among these were Thomas Ewing, Luke E. Wright, and Albert B. Fall.

One of the youngest Catholics to serve as a member of the president's family is Rocco Siciliano, a young attorney. On September 24, 1957, the thirty-three-year-old Siciliano was sworn in as President Eisenhower's new assistant for personnel management. The new White House aide was a former assistant secretary of labor.

We have already mentioned that Carmine G. De Sapio became the head of Tammany Hall on February 13, 1954.

Mr. De Sapio, who was born in Manhattan in 1909, graduated from St. Alphonsus Parochial School and later attended Fordham Preparatory School and Fordham University. After graduating from the University, he studied law for a year but eye trouble forced him to discontinue his studies. He entered the insurance business and became a leading Democrat. At the time of his elevation to the leadership of Tammany, Mr. De Sapio was a Democratic National Committeeman—the first member of Tammany to be chosen for the National Committee within this century.

As soon as he stepped into first place in Tammany, De Sapio eliminated corrupt influences and began to build a new respectability for the organization which made possible the election of Robert Wagner as mayor of New York City and Averell Harriman as governor of the state. Mr. Harriman appointed De Sapio as his new secretary of state. "The Bishop," as De Sapio is affectionately known, has gone a long ways in politics.

In 1958 De Sapio, a man who has never held elective public office, proved that he had more influence in the Democratic party than the governor of the state and the mayor of its largest city combined. In backing Attorney Frank S. Hogan for United States senator against the wishes of Governor Harriman and Mayor Wagner, De Sapio obtained the support of the delegates to the Democratic State Convention. In sum, De Sapio had by then established himself as the top Democratic figure in the state, and as such he became a major power on the national scene. Not often has any leader of Tammany openly wielded as much political power as De Sapio in 1958. His name and face were known to millions of people who take only a casual interest in politics.

De Sapio has unquestionably succeeded in removing the stigma which was long attached to the very name of Tammany. He made the organization a symbol of political devotion to the general welfare. The most noticeable change in Tammany under "the Bishop" is the higher level of social acceptability of the district leaders who compose its executive committee. More than half the present district leaders are college graduates. That was not the case ten years ago, when a meeting of the executive committee presented the appearance of a longshoremen's convention.

John O. Pastore, the first American of Italian descent to be elected governor of any state, is a staunch Catholic. Mr. Pastore was born in 1907 on St. Patrick's Day in Providence, Rhode Island, and became governor at the age of thirty-eight. Prior to his election Pastore served in his state assembly for two terms.

Mr. Pastore, a lawyer by profession, has distinguished himself as a speaker and for his knowledge of law. In 1948 he was re-elected governor with the largest plurality ever achieved in Rhode Island. That he is the pride of this state is reflected in the fact that in 1950 he was elected United States senator, the first man of Italian descent to become a member of this august body. In the Senate he has shown himself to be a hard worker and is noted for his punctuality.

In 1952 John O. Pastore was re-elected to the Senate for a six-year term, even though the Republican landslide of November 4, 1952, brought Dwight Eisenhower to the Presidency. According to the Associated Press, Pastore was "the biggest vote-getter in the history of the nation's smallest state." In 1952 he was appointed to a vacancy on the Senate-House Joint Committee on Atomic Energy. Previously he served our government as chairman of the Civil Service Committee, and Washington described him "as one of the best and most effective Congressional friends of Federal employees."

Early in September, 1958, Governor Edmund Sixtus Muskie, forty-four-year-old governor of Maine, was elected United States senator. The lanky six-foot-four-inch Muskie became Maine's first popularly elected Democratic senator. This handshaking, backslapping Catholic, the best campaigner on the Maine scene in many a year, is referred to as the "golden boy" of Maine politics.

As governor of Maine Edmund Muskie compiled a most outstanding record. Even the Republicans freely admitted that he has been the most effective governor of the last fifty years.

In recent years a son of Slovene immigrants, Catholics, has been in the political limelight, not only in his native Ohio but throughout the entire nation. We are referring to Frank John Lausche, who was born in Cleveland on November 14, 1895. A former professional baseball player, Frank Lausche enlisted in our armed forces in 1918 and emerged at the end of the war as a second lieutenant. After World War I he decided to study law, and in 1920 he graduated from John Marshall Law School. In 1932 he was appointed to fill a vacancy on Cleveland's municipal bench, and in 1937 he was elected to the Cuyahoga County Court of Common Pleas. Later he was asked to run for mayor and was elected in 1941 by a sixty-one per cent majority. He was re-elected two years later by a greater majority.

His record as Cleveland's mayor attracted the attention of national Democratic leaders, and he was urged to run for governor of the state of Ohio. His election as governor in 1944 represented a victory over political tradition. Frank Lausche became the first Catholic and the first son of immigrants to be elected to the governor's seat in Ohio. He was defeated in his try for re-election, but he was re-elected in 1948 and since has served several terms as governor. A few years ago he was elected United States senator from Ohio.

His reputation as a man of character has made him one of the most popular men in the field of politics. In all probability, he will receive considerable attention as a presidential or vice-presidential candidate in the coming Democratic Convention. However, since Lausche is over sixty years old, the preference may go to Senator Kennedy, whom we have already mentioned as a Democratic presidential nominee for 1960.

If neither Kennedy nor Lausche are selected by the next Democratic Convention, Catholics can nonetheless be proud of their outstanding records. Each has demonstrated that he is a man of great integrity, and each has contributed immeasurably to politics.

Polls taken early in 1958 showed that Senator Kennedy was the leading candidate for the Democratic nomination for president. Kennedy's emergence on the national political scene was rated as one of the leading public events of 1957. As the year 1960 approached, Senator Kennedy was still leading the Democratic candidates. By that time Senator Lausche seemingly had lost out completely; but two other Catholics were being considered as potential dark horses, either for the presidency or vice-presidency. We are referring to Governor Edmund G. Brown of California and Governor

Mike DiSalle of Ohio. Both governors, at the time, were finishing their first year as the chief executive officer of their respective states, each adding to his record a list of unusual achievements.

While the atmosphere in politics has been improving, Catholics cannot forget what happened when Alfred E. Smith ran for president of the United States. A campaign of vilification, especially in the South, was launched against Governor Smith. It was a good thing that the Governor, very popular because of his executive ability and warm personality, was not elected; for he might well have been blamed for the 1929 depression, and the blame would certainly have extended also to his Church.

Many believe that a Catholic cannot be elected president of the United States. On this point Hartzell Spence wrote:

> There have been many Catholic mayors and governors. But Catholics are painfully aware that the highest office in the land has so far been denied them because of their religion. Further, the actions of Catholic politicians are scrutinized constantly by Protestant watch dogs for evidence that they are voting as Catholics rather than as representatives of their constituents. . . . Many bright young Catholics, discouraged by the political limitations imposed on them, have concluded that the rewards are not worth the abuse, and sought careers elsewhere.[2]

In 1958 Oscar Handlin published his delightful book, *Al Smith and His America*. At the outset of this volume Mr. Handlin plunges into the question of whether a Roman Catholic can ever be president of the United States. The author points out that America "miraculously opened to Al Smith his greatest opportunity [and] spitefully tripped him up when he attempted to seize it."

As Handlin's book says, Al Smith's forefathers settled in Manhattan during the late 1830's. He attended a Christian

Brothers school, and went to work at age eleven. He first worked as a newsboy and later as a truckman's helper. He became interested in politics, and in 1903 was elected to the New York State Assembly where he served for twelve years. Despite bitter opposition from the Republican Party and William Randolph Hearst, Al Smith was elected governor of New York. He was re-elected three times, and by 1928 he had acquired a national reputation as the greatest governor in New York's history. However, when the nation was tested as to whether it was the land of opportunity for all Americans, according to Mr. Handlin, America flunked the test.[3]

When Al Smith received the news that he had been defeated, he commented "Well, the time just hasn't come as yet when a man can say his beads in the White House."

The bitter 1928 campaign is well described in William G. Schofield's *Sidewalk Statesman, Alfred E. Smith*. This biography includes Al Smith's article which appeared in *The Atlantic Monthly* after that magazine carried an article by Charles Marshall challenging Mr. Smith's right as a Catholic to aspire to the presidency. Smith's reply answered this challenge convincingly.

Senator John F. Kennedy recently was interviewed by Andrew Fontaine, a magazine writer, who remarked that if Kennedy became president a situation would arise in which the dictates of his Church and the demands of his country would conflict. Kennedy replied that he could not imagine such a situation, and although he had been a member of Congress for ten years nobody in his Church gave him orders.

There are too many citizens in America possessed of this false belief. The Catholic Church teaches that it has no right or desire to make political decisions for us. It condemned Nazism because Nazism was immoral. It condemns Communism for the same reason. "Catholics cannot conscientiously vote for candidates who uphold such anti-God and anti-human systems of government."

Late in 1959 John F. Kennedy formally announced his candidacy for the office of president of the United States. The announcement brought into focus the question of how much political influence the Catholic Church exercises over her members. Since then, many thoughtful Catholics as well as non-Catholics have endeavored to answer this question fairly and objectively.

As John Cogley, editor of *The Commonweal,* points out, "The Catholic believes that the Church is a visible body, hierarchically organized, which speaks with God-given authority on questions of faith and morals." A true Catholic regards his Church as a divinely established institution which has been endowed with infallible teaching authority in certain realms. Mr. Cogley emphasizes that the areas in which the Catholic Church speaks to her members with this infallible authority are "very clearly defined"—the areas of "faith and morals."

Louis Cassels, a United Press correspondent, wrote a syndicated article on January 17, 1960, in which he concludes that Catholics in office are free to act, and that they put nothing ahead of their oath to uphold our Constitution. Mr. Cassels indicates that Catholics disagree in their applications of the Church's basic moral teachings to specific problems. This occurs in other religions as well: for example, Richard Nixon, a Quaker, is not a pacifist.

Andrew Fontaine's question seems to be raised repeatedly in connection with the presidency, but not in relation to other public offices. There is no difference. If a Catholic can be a good mayor, a good judge, a good governor, why can he not be a good president?

Let us see how Catholic leaders have succeeded in other democracies. The two most notable examples have been Germany and Italy, two nations with much of their resources destroyed by war, faced with indemnities and lost prestige and new forms of government, which have nevertheless prospered under Catholic leadership. France, as well, although ultimately victorious in World War II, suffered great setbacks from which she has recovered under the firm hand of a great statesman and Catholic.

Konrad Adenauer, a devout Catholic, has been the chancellor of the West German Republic since World War II. Under his leadership Germany today is almost bursting at the seams with prosperity. His country has come a long way since the early postwar years when many a German Christmas dinner was composed of bread and potatoes. Although West Germany had to absorb more than eleven million refugees from former German territories, there were only 400,000 unemployed during the winter of 1957-58. Furthermore, a walk through the streets of any major West German city shows the amazing economic comeback that this nation has made. Adenauer has acquired great stature not only in Germany but also throughout Europe. When the fifteen NATO nations met in Paris in 1959, Dr. Adenauer wielded considerable influence over the conclave. He acted without fanfare or advance publicity and, remarkably enough, without arousing the resentment of the other NATO allies. That a German chancellor played an important role in a French city which had been humiliated by another German chancellor in the not distant past was an amazing achievement by an amazing Catholic, a measure of the eighty-three-year-old German leader's tact and diplomacy. In 1958 Adenauer began his tenth year as Germany's chancellor. He had succeeded in leading his nation back to economic health within the decade, working tirelessly as well to dissolve the ancient hatred between Germany and France. He has proven himself a champion of unity and strength in Western Europe.

In April 1959 Dr. Adenauer announced that he would retire from active politics and seek the presidency of West Germany, largely a figurehead position. This did not happen. But when he does, Chancellor Adenauer can look back on a record matched by few statesmen in history. He more than any individual raised West Germany from the rubble of defeated Nazism to the status of a prosperous bastion of democracy. Concerning Dr. Adenauer's achievement in organizing and directing the Christian Democratic Union a commentator wrote in 1955:

> . . . a devout Catholic who never hides his deep Catholic convictions he enjoys the respect and confidence of the Protestant members of his party, who know by experience that the party leader will always think in terms of Christian solidarity.

Unquestionably Dr. Adenauer is one of the most honored men of his time. He has received hundreds of citations and decorations from the Church, various governments, universities, and other institutions. In January 1956 he was awarded the Order of the Golden Spur by Pope Pius XII, one of the highest of the papal honors. In passing it is interesting to note that one of Dr. Adenauer's sons is a priest, Father Paul Adenauer.

General Charles de Gaulle, the hero of the resistance movement in France during World War II, is another example of a Catholic who has succeeded as the chief executive of a large country.

President de Gaulle, who attends mass every morning, took over the leadership of France in the teeth of political chaos in 1958. Within seventeen months he had given sagging France more stability than she has had since World War II. By late 1959 the iron-willed French president, at the age of sixty-eight, had already assumed a considerable portion of the leadership of the West. He had succeeded in restoring a second-rate power to its former grandeur and proven to be a man of great personal power, patriotism and clear-headedness.

In November 1959 this great Frenchman dictated to his Western partners and Russia the time and conditions for a summit conference. At the time, before an extraordinary news conference, De Gaulle gave an amazing show of strength. One of the seven hundred newsmen invited, Crosby Noyes of the *Washington Evening Star,* wrote: "There is no question who is in control . . . for De Gaulle it is simply an opportunity to say exactly what he wants to say with enormous precision of a man who has memorized the answers down to the last detail."

The son of a former professor of history in Jesuit schools had attained a primary role in world politics by November of 1959. His monumental force of character in the service of a lifelong ideal—the greatness of France—had helped him achieve this position. Not once has he wavered from his belief that a strong, respected France is essential for building peace.

Charles de Gaulle refused to make France a puppet in 1940. Although France depended on British and U.S. patronage, De Gaulle fought to maintain the independent identity of his slender forces and led powerless France in a glorious uphill battle. De Gaulle retired from public life in 1946. During the next twelve years France was hampered by poor and divided leadership, which brought it to the edge of bankruptcy and humiliation.

Early in 1958 the people of France voted in the Fifth Republic, with De Gaulle as leader. Within seventeen months order and authority based on popular will prevailed at home, and in international affairs the voice of France commanded a respect it had not enjoyed in a generation.

Charles de Gaulle gave a further demonstration of his character and intelligence during the Algerian rebellion early in 1960. Several months earlier, as the leader of the French Republic, he had decreed a policy of self-determination for Algeria. Late in January 1960, a group of insurgents led by irresponsible elements rebelled against the decree.

This, to a man like President de Gaulle, was an unpardonable act against the country he has always regarded as supreme and whose dignity must be upheld at all cost. Hence he ordered the insurgents to surrender to his troops without hesitation or question. De Gaulle's remarkable stature brought about immediate compliance with his order.

While the rebellion threatened the collapse of the De Gaulle government, the President's wisdom helped bring it to a halt, thus ending one of the most dangerous crises in modern French history. De Gaulle's policy of self-determination for Algeria continues to be the law for France, and the law, thanks to the courage and firmness of its chief executive, has the whole-hearted support of the people of France, who have come to consider their leader as indispensable to French unity.

De Gaulle will be seventy-five when his term ends in 1965. It is unlikely that he will be a candidate to succeed himself. He is the Fifth Republic. No other Frenchman now in public life can dominate the scene as De Gaulle does.

Since World War II the executive officers of Italy have all been good Catholics. These men have succeeded in making Italian democracy work, and under their leadership Italy has recovered from the ravages of war. At the end of 1957 Italy was still enjoying a moderate economic boom with a standard of living higher than at any time in its history, and the number of unemployed was at the lowest point since the end of the war.

If Catholics can succeed as heads of government in Germany, Italy, and elsewhere, why should not a Catholic make a good president of the United States?

There has never been a Catholic political party in the United States. It is true that most Irishmen have affiliated themselves with the Democrats, but the Republicans have succeeded in wooing many Catholics. In America there has never been any political division along religious lines. Today one finds Protestants and Catholics working side by side on behalf of their party.

The author has never heard of any official of his Church attempting to influence Catholics' votes. Catholics are under a religious and moral obligation to inform themselves about issues and candidates and to vote as they think best. The Catholic Church has always "dictated" that Catholic citizens and office-holders be good men, devoted to their country and to the public interest. Conflict between true Catholicity and duty as a public official is impossible.

The dominant Protestant Episcopal group in this country seems to have fostered hostility toward Catholicism to a higher degree than the others. This group should be reminded that much of the greatness of sixteenth-century England was due to the leadership provided that country by Thomas Cardinal Wolsey (1475-1530). He was most influential in the government of England during the first half of Henry VIII's reign, and was probably the most spectacular statesman the English have ever produced. In addition to his secular power, he was also a Roman Catholic cardinal whom the Pope had appointed legate for life. Because of his great diplomatic ability Cardinal Wolsey, a butcher's son, raised his small country to an eminence which, as it has been put, her intrinsic resources did not justify. A prelate who walked with kings and emperors, Cardinal Wolsey rose to be one of England's great statesmen. His greatness is aptly told by Charles W. Ferguson in his book *Naked to Mine Enemies,* published late in 1957.

A number of noted non-Catholic scholars have joined Catholic leaders in refuting the argument that Catholic doctrine is fundamentally incompatible with democratic government.

One of the latest refutations has come from Dr. Currin Shields, a Protestant professor of political theory at the University of California at Los Angeles. Dr. Shields spent three years studying Catholic doctrine and policy; his findings are incorporated in a new book published in 1958 under the title *Democracy and Catholicism in America.*

When interviewed Dr. Shields stated, "The assumption that democracy and Catholicism are incompatible is totally without warrant and without evidence." In his new book Dr. Shields analyzes Catholic doctrine and practice as related to popular sovereignty, majority rule and political equality. On each count he finds no conflict with democratic principles of civil rule. The findings of Dr. Shields correspond at least in part with the study made by Dr. Will Herberg, the eminent Jewish scholar. Indeed, in recent years a number of non-Catholic scholars, both laymen and clergymen, have protested the political prejudice about the Catholic Church that continues to find expression in America.

Dr. Shields believes that prejudice is due to ignorance. He says, "Most Protestant anti-Catholics have no idea what Catholic doctrines are. They assume the church teaches what it doesn't." He points out that many anti-democratic views attributed to the Roman Catholic Church are actually of Protestant origin and have always been strongly opposed by the Catholic Church. For example the idea of the "divine right of the elect of God" to rule a state or nation was originated by John Calvin in the fifteenth century and brought to America by the Puritans who set up a theocracy in New England. The concept of the divine right of kings was Protestant-born in the time of James I of England; this doctrine is contrary to Catholic teachings and has been repudiated by the Catholic Church.

Throughout its history Catholicism has upheld the separate provinces of church and state. As Dr. Shields says, the Catholic Church believes that each society has the right to work out its own form of civil government without interference from the Church—so long as the government doesn't interfere in the religious domain.

The 1958 elections indicate that religious prejudice is becoming a diminishing factor in American politics. There are more Catholics in the 86th Congress than members of any other denomination. According to the Library of Congress, 103 members—ninety-one in the House and twelve in the Senate—list membership in the Catholic Church. The Methodists are second with ninety-eight.

The Catholic membership in 1958, representing an increase of eight over the last Congress, bears almost the same proportion to the total membership of Congress as the total of baptized Catholics bears to the country's population.

In addition to those elected to Congress eleven of the fifty state governors in 1959 were Catholics. More significant, Catholic candidates scored major victories in non-Catholic states. For example, in California Edmund G. ("Pat") Brown unseated Senator William F. Knowland, a Methodist. In California Catholics comprise only twenty per cent of the population. In the Senate race in strongly Lutheran Minnesota, Catholic Eugene McCarthy unseated veteran Senator William J. Thye, a Lutheran.

Other Catholic candidates who scored major victories in non-Catholic states were Philip A. Hart in Michigan; Albert Rosselini in Nevada; Stephen L. R. McNichols in Colorado; Michael V. DiSalle in Ohio; Edmund S. Muskie in Maine; and David Lawrence in Pennsylvania.

This would seem to indicate that Senator John F. Kennedy may win a place on the 1960 Democratic presidential ticket. Even where Catholic candidates like Thomas D'Alessandro were defeated in 1958, the candidates' religious faith was not an overt issue. After all, Maryland is a state which possesses a heavy Catholic population, and D'Alessandro was defeated by Glenn Beall, an Episcopalian.

Students of this question have come to the conclusion that religious prejudice played little part in the 1958 elections. The 1960 elections should show whether vote bigotry is a thing of the past.

While the 1958 and 1959 elections seemed to indicate that religious prejudice is diminishing in American politics, in October and November 1959 Southern Baptists in four states adopted statements opposing the presidential candidacy of any Roman Catholic. They contended that a Catholic election might jeopardize traditional separation of church and state. This action was taken at annual state meetings in Alabama, Arizona, Arkansas and Texas by churches affiliated with the Southern Baptist Convention.

The Southern Baptist Convention, now listing 9,206,758 members, is the largest Protestant denomination in the South, and provided much of the opposition to Alfred E. Smith in 1928. This time their efforts seem to be directed against two potential candidates for the Democrat nomination who are Catholics: Senator John F. Kennedy of Massachuetts, and Governor Edmund G. Brown of California.

This attitude is most unfortunate because of its effect on our millions of Catholic friends and allies overseas. How can any critic charge the Catholic people of this country with being un-American or unpatriotic? The present book and many others have shown that Catholics of America have not been found wanting in peace or in war.

In this enlightened age, a person's eligibility for public office should be judged by his character and ability, not by his race, color or creed.

We would like to devote a few words to Senator Joseph McCarthy from Wisconsin, who for five years was seldom far from the center of the American political stage, "moving in the hot spotlight of terrible controversy."

It began on February 9, 1950, when the late Senator McCarthy stood on a public platform in Wheeling, West Virginia, with a paper in his hands which he claimed contained a list of Communists working and making policy in the State Department. He claimed further that the Secretary of State knew these people.

For five years from that date, until December 2, 1954, when the Senate stated its disapproval of the Senator's procedure, McCarthy made news as no other American. New terms came into the American language—"McCarthyism, "loyalty risk," "Fifth Amendment Communist." Whatever the final decision on McCarthy's activities is, the fact remains that he turned the nation's attention to the threat of Communist espionage at a time when Russia was coming to the fore as a major atom power, partly due, as we now know, to secrets communicated from the United States.

Catholic political figures have proven their great worth both in the United States and abroad since 1880. Catholic men and women of unquestionable stature have filled appointive and elective positions with personal integrity that has gained them the respect and admiration of their fellow countrymen of all religious persuasions, and we can predict with assurance that they will continue to do so.

## NOTES

1. Blake Clark, "Meet a New Kind of Secretary," *Reader's Digest*, November 1956.
2. Spence, *op. cit.*
3. *Al Smith and His America.*

## CHAPTER 8

# AMERICA'S DEBT TO CATHOLIC SOLDIERS

America is deeply indebted to Catholic soldiers who participated in our various wars so valiantly and died on the field of battle. We have already pointed out the part Catholic patriots and soldiers played in our bid for independence during the Revolutionary period. We remarked then that their magnificent contribution was especially noteworthy because most of our colonists believed that the Church was a menace and therefore should be opposed and crushed.

Although the Revolution brought about religious liberty, an anti-Catholic spirit still prevailed when the Civil War began. Concerning the Catholic effort during that conflict we showed that no other group furnished more men and officers both to the Union and Confederacy in proportion to population than the Catholic element. We also pointed out that a number of Catholics were awarded the Congressional Medal of Honor for valor on the field of battle.

The record of Catholics in our wars since 1880 has been distinctive. Catholics have always been ready to answer the call whenever this nation has been in danger, and in every war they participated in Catholics lost more of their numbers and had more wounded than any other group representing America.

The Spanish-American War of 1898 gave America Cuba, Puerto Rico, Guam, and a foothold in the Philippines, the last coming into the American domain with payment to Spain of twenty million dollars. This war was not popular with

American Catholics because of imperialistic tendencies leading Americans displayed. Many Americans

> . . . regarded Spain as at once effete and tyrannical and were disposed to believe its Catholicism was the cause. This view happened to be greatly to the advantage of the businessmen. . . . Idealism and self-interest in combination are always irresistible, and so the United States was easily drawn into war. Even if the *Maine* had not been blown up—and it is a mystery how that occurred, a mystery carefully made insoluble by the sinking of the ship in deep water after it had been brought to the surface—war would have come.[1]

Catholics nonetheless enlisted and fought to the easy victory with the same zeal and spirit as other Americans. The victory and the destruction of the Spanish fleet in the Battle of Santiago cannot be described "as one of the most glorious passages in American politics or the history of American arms."

### *World War I*

Many Americans advocated participation long before we entered the war on the side of the Allies. The outbreak of hostilities brought difficulties to the Church, because our large German population was sympathetic to the Central Powers. Also, because they remembered the Dublin Rebellion of Easter Week, 1916, many Irish-Americans had nothing but hatred for England. At first the Catholic hierarchy, like the majority of Americans, believed that we should stay out of the war. However, as soon as we entered the war in 1917, the archbishops adopted a resolution at their annual meeting pledging unreserved Catholic fealty to the country's cause. The result

> . . . was an end of the old racial divisions. The German-Americans now remembered only that they were Amer-

> icans; the Irish-Americans forgot their hatred of England. Though Cahenslyism had long since been a spent force it was not quite dead. It was dead after August, 1917. Not only did the national crisis bring about American unity, it wiped out the last vestiges of disunity within the Catholic Church.[2]

The Irish and Germans proved to be first-rate soldiers. Some of our greatest heroes came from these two groups. While we have no definite statistics as to the number of Catholics participating in this war it is safe to say that at least thirty-five per cent of the Army and fifty per cent of the Navy were Catholics. Without doubt the number of Catholics exceeded their proportion of the general population.

The author is preparing a volume entitled *The Italian Element in the United States*. In a chapter entitled "America's Debt to Italian Soldiers" the author points out that 750,000 out of approximately 4,000,000 men and women enrolled in the various branches of the armed forces of the United States during World War I were persons of Italian extraction, truly a remarkable record. Indeed, no foreign group contributed more than the Italians in America during the First World War. The greatness of this contribution is attested to by the fact that more American soldiers of Italian descent fell in service or were disabled than any other racial group representing the United States.

Most of the Italian-Americans who participated in World War I were Catholics. While there were not enough priests in America and churches where Italian was spoken, when the Italians immigrated in such large numbers, comparatively few left their Church. Studies made regarding this point indicate that nearly all Italian-Americans belong to the Catholic Church. For example, in New York City today, of the million Italians by birth and descent, less than five thousand belong to Protestant churches and these are distributed among half a dozen denominations.

The Poles, as we have seen, furnished sixteen per cent of their population to the armed forces during the Civil War. Their love of freedom naturally led the Poles to serve this nation equally well in World War I. While we have no figures on the exact number of Americans of Polish extraction who fought in this war, we do know that some of the great heroes of World War I were Polish Catholics.

Catholics from the other national groups likewise responded in great numbers, and they too made a notable contribution to our war effort. More than a million Catholics served in our armed forces during World War I. This was a greater contribution than any other group made, for at the time the Catholics comprised only seventeen per cent of the total population. Also, according to the *National Catholic Almanac* of 1954, 22,552 Catholics made the supreme sacrifice. The *Almanac* also provides the following facts on American Catholics who were first in action:

| | |
|---|---|
| First Army chaplain killed | Rev. Timothy A. Murphy |
| First soldier wounded | Lt. Louis J. Genella |
| First Army officer killed | Lt. William Fitzsimons |
| First sailor killed | John L. Eopolucci |
| First nurse wounded | Beatrice M. McDonald |
| First to die on enemy ground | Joseph W. Guyton |
| First prisoner of war | James Delaney |
| First to shell enemy | Alexander L. Arch |
| First to meet enemy in air | Lt. Fred W. Norton |
| First commander to capture important enemy position | Maj. Gen. Robert Bullard |
| One of first three deaths at front | Thomas F. Enright |

In addition to the above, the *Almanac* lists a number of American Catholics who distinguished themselves in service. For example, Admiral William S. Benson was Chief of Naval Operations and Maj. Gen. James McAndrew was Chief of Staff, A.E.F.

In addition to the officers already mentioned some of the greatest generals of World War I were Catholics. We need mention only the names: Foch, Joffre, Pétain, and Donovan. "Wild Bill" Donovan commanded the 165th Infantry whose exploits became legendary. Unquestionably, Donovan was the great American hero of World War I. He received all four U.S. Army World War decorations: the Congressional Medal of Honor, the Distinguished Service Cross, the Distinguished Service Medal, and the Order of the Purple Heart.

William J. Donovan was born in Buffalo in 1883, a brother of Vincent Donovan, a Dominican friar who attained recognition as an authority on religious art and history. William attended St. Joseph College Institute of Buffalo, and Niagara and Columbia Universities, receiving his bachelor of laws degree in 1907.

He began his military career in 1912 when he organized Troop I of the First Cavalry, New York National Guard. Later William Donovan served this unit as its captain during the Mexican War. Finally he was appointed colonel of the famous Fighting 165th, and was awarded the Medal of Honor for his conduct in action on October 14 and 15, 1918. He was wounded three times. Because of his heroism he received the honors mentioned above.

During World War II William Donovan served with distinction as a major general, and for his services he received an Oak Leaf Cluster on his Distinguished Service Medal. On July 29, 1953, President Eisenhower appointed General Donovan ambassador to Thailand.

Major General Donovan, often described as one of the country's greatest soldier-statesmen, was known as the father of central intelligence in the U. S. As chief of the Office of Strategic Services during World War II, the general supervised American espionage, sabotage, and other intelligence activities behind enemy lines.

Long before he organized the O.S.S., General Donovan was a military hero. He won national fame as colonel of the famous Fighting 69th during World War I. Father Francis Duffy, renowned chaplain of the 69th, frequently related the general's indifference to danger. "He would stand in front of the men lying in shell holes and read the map unconcerned with the machine guns kicking up spurts of dust around his feet."

Between the two wars General Donovan engaged in some political activities. He served as U.S. attorney in New York and as assistant attorney general during President Calvin Coolidge's administration. In 1953, when he became ambassador to Thailand, that country was threatened with Communist aggression. It is said that his influence prevented war.

General Donovan died after a long illness early in 1959 and was buried with full honors in Arlington National Cemetery after a requiem mass in St. Matthew's Cathedral, Washington, offered by his brother.

The Catholic clergy also served admirably during World War I. At the time of the Armistice, there were more than a thousand Catholic chaplains with our armed forces.

## *World War II*

Concerning participation by Italian-Americans in World War II, the author states in his forthcoming volume *The Italian Element in the United States:*

> The same can be said of the Italian-American participation in World War II. In addition to furnishing over a million men and women to the armed forces the largest contribution in proportion to population of any . . . group, Americans from Italy lost more wounded than any other group representing America.

A considerable portion of this chapter is devoted to the exploits of Italian-American heroes whose actions brought them the Distinguished Service Cross or the Congressional Medal of Honor. Among those discussed in detail are Joe Chichetti, Mike Colalillo, Nathan Scavazzo, Vito Rocco Bertoldo and Edward Chappetta. Three of the outstanding heroes of the war irrespective of race, nationality, or creed were Sergeant John Basilone, Colonel Henry A. Mucci and Captain Don Gentile. Inasmuch as their exploits have been so much publicized, we will merely touch upon them here.

Colonel Henry A. Mucci, a graduate of West Point, received the Distinguished Service Cross for rescuing 513 prisoners from a Luzon prison camp. He was commanding officer of the 6th Ranger Battalion serving the Philippines which succeeded in liberating the starving soldiers and civilians from a Japanese prison stockade in the interior of Luzon, killing 532 enemy soldiers in the process.

Sergeant John Basilone, after being decorated with the Congressional Medal of Honor, returned to the Pacific combat zone of his own volition and was killed during the fighting at Iwo Jima. John Basilone was awarded the Congressional Medal for his heroism during the battle on Guadalcanal on October 24 and 25, 1942, when he killed thirty-eight Japanese who tried to dislodge his machine gun emplacement. After this engagement Basilone was sent home, to be greeted as one of the outstanding heroes of the war. He returned to the combat zone, wanting to be with his "buddies" when they recaptured Manila. A lasting monument to this great fighting man, the first enlisted Marine to win the Congressional Medal of Honor, has been erected by sculptor Philip C. Orlando, a personal friend of Basilone's. Another Catholic, Patrick Carioggia, was the most-decorated enlisted man in the nation's history. He was a member of the party which welcomed General Dwight D. Eisenhower home from Europe in 1945.

The late Captain Don Gentile was called "the one-man air force" by General Eisenhower and "captain courageous" by President Franklin Roosevelt. He was one of the outstanding aces in the Army Air Force. He became the first pilot to break Captain Eddie Rickenbacker's World War I record. All told he destroyed thirty-two planes. Although he had flown 182 combat missions without a mishap, he was killed when his jet plane crashed on January 28, 1951. At the time the thirty-year-old Gentile was on a routine hop to maintain his proficiency as a flyer. Thus a magnificent hero met his death as he always knew he would, for he said that the air was his destiny.

Another Catholic ace was Lieutenant Colonel Francis Gabreski. Colonel Gabreski ranked with the leading American aces of the war by destroying a total of approximately thirty German planes.

Rear Admiral Robert G. Tobin, who died in 1958 at the age of sixty-four, was one of the outstanding heroes of World War II. Tobin's daring torpedo attack against the Japanese Navy led to a major U.S. victory. At the time of his death he was a member of Our Lady of Lourdes Parish, Bethesda, Maryland.

We have already pointed out that Sergeant John Basilone was the first Marine enlisted man to win the Congressional Medal of Honor. Another Catholic, Captain Richard E. Fleming, was the first Marine officer to receive that award.

Almost everyone knows the story of the five Sullivan brothers who lost their lives when the cruiser *Juneau* was sunk in 1942. The death of the five Sullivan brothers was the subject of a movie which was viewed by many Americans. Another heroic act which was highly publicized was that of Army Chaplain John P. Washington, who gave up his life to save others when the *Dorchester* was sunk.

Anthony Pastula, a Catholic of Polish extraction, was one of the heroes of the novel *The Raft* by Robert Trumbull. This best-seller tells the story of Pastula, his brother-in-law Gene Aldrich and Harold F. Nixon, who, while flying patrol in January 1942 from a U. S. carrier, missed their ship and ran out of gas. Landing in the ocean, they inflated their rubber raft and drifted for thirty-four days, surviving by spearing fish and trapping rain water. Finally, after traveling at least a thousand miles, they beached their raft on a remote Pacific island. All three were decorated by Admiral Chester Nimitz.

Father Lawrence Lynch of Brooklyn became something of a legend in the South Pacific during World War II. Officially he served as a Catholic chaplain. In practice he served as everything from rescue crew to Cupid's helper, card partner to lawyer. He wrote first-class love letters and played a sharp game of poker. He was responsible for clearing a soldier who, to get out of a jail cell, admitted killing a native. Father Lynch's commanding officer, Major General Julius Klein, appraised the efforts of Father Lynch in these terms:

> I had the honor of being his commanding officer in the South Pacific. . . . and I thought of him as a living saint, because of his intense love of all humanity, his priestly dignity, his simple humility as a man who understood the weaknesses of his fellow men and strengthened every one of us with his understanding and wisdom. . . . Father Lynch was the "Father Duffy" of World War II. No finer example ever lived than this man who was "Father" to Catholics, "Rabbi" to Jews, and the very symbol of God and Love to everyone who knew him.

In 1958 Daisy Amoury published her volume *Father Cyclone,* which recaptures the spirit of the great and wonderful Father Lynch, who once stated, "I'm God's gift to the Army and to you guys, and if any man doubts that statement I'll be glad to prove it—after Mass."

General Alfred M. Gruenther, one of the ablest leaders of World War II, is a Catholic. After the war General Gruenther became supreme commander of the NATO forces and at present he is president of the American Red Cross. In 1959 General Gruenther was named to receive the Cardinal Gibbons Medal of the Catholic University of America.

According to the *National Catholic Almanac,* approximately twenty-four per cent of all the members of the armed services in World War II were Catholics. The distribution of Catholics was probably higher in the Navy and Marine Corps than in the Army.

We mentioned several Catholics who were awarded the

Congressional Medal of Honor. According to the *Almanac,* sixty-seven Catholics were added to our list of winners of the Congressional Medal for heroic service over and beyond the call of duty during World War II. One of these was the Reverend Joseph T. O'Callahan, S. J., for his services aboard the flaming U.S.S. *Ben Franklin.* Father O'Callahan was the first chaplain of the U. S. armed forces to be so honored. The first priest to die in World War II was Father Aloysius Schmitt, who went down with the U.S.S. *Oklahoma* on December 7, 1941. All told 3,036 Catholic chaplains served the armed forces between Pearl Harbor and the end of the war, and eighty-three of these died during the war.

It is too early to record the Catholics who participated valiantly in the Korean War, but we do have records showing that a number of Catholics sacrificed their lives during this war and were awarded the Congressional Medal of Honor posthumously.

Major General Patrick J. Ryan, chief of Army chaplains, retired from the Army on November 1, 1958, after thirty years of service in the chaplains' corps. Father Ryan's four-year tour of duty as chief of chaplains ended May 1, 1958, but it was extended for six months so that he would be able to complete his thirtieth year of service and retire with the rank and pay of a major general.

Lieutenant General James M. Gavin, the great modern military strategist, retired from Army duty in March 1958. He had served his country as wartime commander of the 82nd Airborne Division and subsequently as chief of Army Research and Development, proving himself to be both an audacious combat soldier and an imaginative military thinker.

Both of his parents died before he was two, and he was adopted by the Gavin family of Mt. Carmel, Pennsylvania. His mother, Mary Gavin, was typically Irish, and provided the boy with a happy and religiously devout boyhood. At the age of seventeen he enlisted in the regular Army and was stationed in Panama. His first sergeant encouraged the young soldier to study for entrance to West Point. After months of preparatory work, he passed the entrance examinations and was admitted to West Point on July 1, 1925.

The Army's college made a tremendous impression on him, and he finished his studies determined to repay West Point for what it had given him. From that time on he went forth to seek the challenge, to go where danger was the greatest, in order to be where issues were resolved and decisions made.

His retirement in March 1958, which he felt was necessitated by his profound disagreement with Defense Department policy, touched off a blazing controversy over the state of U.S. defenses. As a senior staff officer of General Matthew Ridgeway, Army Chief of Staff, General Gavin had grown increasingly dissatisfied with the actions and policies of Secretary Charles E. Wilson, who, he charged, tended to "deal with his chiefs of staff as though they were recalcitrant union bosses." General Gavin writes that General Ridgeway was "a man of extreme courage, moral and physical, and soon I was to see his resources taxed to the utmost in his efforts to maintain a combat-ready army."

In August 1958 *Life* magazine published two sections from General Gavin's book, *War and Peace in the Space Age.* In the first of these the General charged the Pentagon with deception and duplicity and quoted one chief of staff as saying that former Secretary of Defense Charles E. Wilson "was the most uninformed man, and the most determined to remain so, that has ever been secretary."

In his book General Gavin shows the tragic mistakes and bickering that undermined the military preparedness of the United States. This country, he maintains, is in mortal danger because of its lag in missile development and its lack of small-war capability.

Since retiring from the Army, General Gavin has become vice-president of Arthur D. Little, Inc., an industrial research and engineering firm in Cambridge, Massachusetts. He resides with his wife and four daughters in a Boston suburb, and continues to lead an active and Christian life.

An observation pertinent to any discussion relating to the Catholic war effort concerns the contributions of those who remained at home, performing the tasks which provided our forces with the equipment and material necessary to win our wars. Catholic labor, so important to our great industrial enterprises, has been willing, dependable, and readily available. Their sweat and brawn helped clear our forests, build our roads, railways and bridges, and mine our coal and metals. Catholic workers planted vineyards, worked truck farms, and performed all menial tasks. Catholic immigrants, particularly those who came from Ireland, Poland, Italy, and Central Europe, provided the "Catholic labor" that helped America and her allies emerge victorious in both great world conflicts.

As soon as we entered World War I in 1917, the Catholic Church formed the National Catholic War Council in order to unify the effort of all Catholics. This Council helped organize the whole Catholic population for the war effort. Millions of dollars were raised for various organizations doing war work. The Council became the central co-ordinating agency of all the Church's official activities relating to the war.

We must not forget the work of the Knights of Columbus in both world wars. They undertook social work in our camps and did a marvelous job of providing our troops with the right kind of fun. In addition, they provided a room in their "little huts" where our troops could receive Our Lord in the Sacraments.

Finally, the work of the Catholic chaplains in both world wars was of such a high calibre that many Protestant officers openly stated they wished they could have none but Catholic chaplains. One of the most famous of these was Reverend John E. Duffy who died June 4, 1958. Father Duffy was one of those who participated in the infamous Bataan Death March in World War II. He was bayoneted on the Death March and left to die. He was rescued by Filipinos, and later joined Thorp's guerrillas, with whom he stayed until 1943, when he was recaptured by the Japanese. Two Japanese ships he was on were torpedoed and sunk. He escaped, and once stayed for two weeks in a fish pond during the daytime to elude his pursuers.

After the war Father Duffy became national chaplain of the American Legion. At the time of his death he was pastor of Our Lady of Lourdes Church in New London, Ohio.

## NOTES

1. Maynard, *op. cit.*, pp. 528-29.
2. Maynard, *op. cit.*, p. 534.

## CHAPTER 9

# LITERARY FIGURES SINCE 1880

We have mentioned the works of J. Hector St. John and Father Finotti's scholarly and religious writing, and pointed out that before the Civil War a few Catholic periodicals were established.

Following the conflict many new Catholic publications sprang up; indeed, by 1883 some hundred and twenty Catholic newspapers and forty Catholic magazines were started. Other Catholics became interested in projects similar to that initiated by Robert Walsh in 1811. Two of the most important publications of an earlier vintage were Father Hecker's *Catholic World* and Father Wynne's *America.*

One of the most important of the later ventures is *The Commonweal,* a weekly magazine edited by Catholic laymen. For some years this magazine has been giving American Catholics significant, liberal thought and opinion on current issues and public affairs. Indeed, many non-Catholics also find this magazine stimulating and informative. This publication criticized the wave of religious bigotry that swept America during the 1920's. It criticized the dropping of the atom bomb on Japan in August 1945. It has opposed Franco and other dictators abroad; it opposed Father Coughlin and Senator McCarthy at home. Two of the early editors of *The Commonweal,* Michael Williams and Thomas Walsh, won fame as poets. Mr. Walsh was also an authority on Spanish literature; his *Hispanic Anthology* is regarded as the most representative collection of its kind.

Other Catholic magazines which have wide circulation are the *Catholic World and Thought, Catholic Digest, Catholic Historical Review, Columbia* and *The Sign.*

The 1953 *Catholic Press Directory* lists 137 Catholic newspapers with a total circulation of 3,800,000 and 435 magazines with a circulation of 16,000,000. Between 1923 and 1953 the number of Catholic periodical publications doubled and their readership tripled.

Father John Lancaster Spalding, who succeeded Orestes Brownson as the leading Catholic writer in the U. S., had more stylistic grace than his predecessor though less force. Beginning in 1873, four years before his elevation to bishop of Peoria, and continuing without interruption for thirty years, Father Spalding published a number of books on sociology, education, religion and economics. In addition, he was the author of some excellent poems.

In *The Story of American Catholicism,* Maynard touches briefly on the writings of the following Jesuit historians: Father Thomas J. Campbell, the second editor of *America;* Father Gilbert J. Garraghan, author of *Jesuits in the Middle United States;* and Father Thomas A. Hughes, author of a four-volume work on the early history of the Jesuits in America.

No discussion of Catholic historians can omit Giovanni Schiavo, who is still among us. Dr. Schiavo, who was born in Italy in 1898, has lived in America since 1916. After receiving his doctorate from Columbia University, he served on the editorial staffs of the *Baltimore Sun* and the *New York Herald Tribune* before becoming an author and publisher. No writer has done as much as Giovanni Schiavo to bring to the attention of the American public the names and deeds of the many Italians who have helped to make this great nation what it is. Since most of his writings concern Catholics, his literary efforts become more significant to us.

His book *The Italians in America Before the Civil War,* published in 1934, is an exhaustive study of the Italian contribution before 1860. His many years of research rescued from oblivion many Americans from Italy who have made notable contributions to American life and culture. His books *The Italians of Chicago* and *The Italians in Missouri* tell the part Italian-Americans have played in the development and progress of those areas.

In 1947 Dr. Schiavo published the first volume, containing the first three of a projected fifteen-book series, of *The Italian Contribution to the Catholic Church in America.* Volume II appeared in 1950. In addition to these works, Dr. Schiavo is the author of *Antonio Meucci, Inventor of the Telephone,* to which we referred earlier. In this work the author proves that Meucci, an American citizen from Italy, invented the telephone long before Alexander Graham Bell obtained his patent.

Louis F. Budenz, a college professor and a former member of the Communist party, has distinguished himself as a writer and lecturer. Budenz was born a Catholic on July 17, 1891, in Indianapolis. After attending St. Xavier College, a Jesuit school, he studied law at the Indianapolis Law School and received his degree in 1912. He was drawn into the labor movement and for ten years (1921-31) was editor of *Labor Age.* In the meantime he became a leader in organizing strikes of A.F.L. unions. In this work he was arrested and acquitted a number of times.

Before becoming labor editor of the *Daily Worker* in 1935, Louis Budenz had been interested in leftist organizations. In 1937 he became editor of the *Midwest Daily Record,* a leftist publication. Later he returned to the *Daily Worker* and eventually became its managing editor and president of its publishing house.

Through the efforts of Monsignor Fulton Sheen, Budenz returned to the Catholic Church, and at the same time his second wife and his three children were received into the Church. The announcement of his return was made October 10, 1945. Soon afterwards he was appointed to teach economics at Notre Dame.

During the year after his return to the Church he wrote *This Is My Story.* The book was hailed as the "most damaging evidence of the conspiratorial character of the American Communist party ever published." In 1950 he published *Men Without Faces,* a book which was called "disturbing" by the *Christian Science Monitor* because "it reveals the extent to which supposedly intelligent citizens have become mouthpieces of Communism."

Since his return to his Faith he has published numerous articles in various publications and has spoken before many organizations and civic groups. He is a member of the American Academy of Political and Social Science.

The late John Oliver La Gorce, former president of the National Geographic Society and editor of its magazine, was born in Scranton, Pennsylvania, on September 22, 1879. He spent most of his childhood in Washington, D.C., but returned to Scranton to take his first important job as a press telegrapher. After working several years in this capacity and as a feature writer for various newspapers, he joined the National Geographic Society in 1905 to become an assistant secretary.

During the following forty-nine years, La Gorce's stature increased with the growth of the Society, and in 1954 he succeeded Dr. Gilbert Grosvenor as its president and editor of the publication of the same name.

The magazine *National Geographic* grew from its initial issue of nine hundred copies in 1899 to a readership of more than eight million in 1954. By that year the magazine was printing as many, if not more, color photographs as any other magazine on the American market.

During his long association with the Society, John La Gorce became an authority on fresh- and salt-water fish. In addition to editing the Society's *Book on Fishes.* Mr. La Gorce wrote numerous articles for the magazines, the research for which necessitated long trips to many primitive and wild regions of the world. He lived in tents and caves with the native tribes on such trips in order to collect his authoritative and educational material.

Many honors came to Mr. La Gorce, particularly for his efforts in the field of geography. A lake and a glacier in Alaska have been named for him, and a number of universities have conferred honorary degrees on him. In 1948 he was awarded the Henry Grier Bryant Medal of the Geographic Society of Philadelphia.

Mr. La Gorce died in 1959 at the age of eighty. At the time he was still chairman of the board of the National Geographic Society, although he no longer served as editor of the magazine. A requiem mass was offered for him in St. Thomas the Apostle Church in Washington.

America has produced many outstanding Catholic poets since 1880 who have withstood the test of time and emerged as creators of works with lasting beauty and significance.

John B. Tabb (1845-1909), a poet-priest, was born in Virginia. While returning from Bermuda as a Confederate blockade-runner on the *Siren,* he was captured and imprisoned for seven months, during which he formed a firm friendship with his fellow-prisoner Sidney Lanier. The latter probably influenced his writings, for Father Tabb showed his friendship for Lanier in several of his poems. He did not become a Catholic until 1872, and was ordained a priest in 1884.

Father Tabb's poetry is religious and sanely devotional in feeling, and his symbols are simple and natural.

Louise Imogen Guiney, the American essayist and poet, was born in 1861. A contemporary of Oliver Wendell Holmes, she wrote poems of unusual vigor which were hailed by her native Boston and her friend Mr. Holmes. In 1908 she published a monograph entitled "Blessed Edmund Campion," which deals with the story of the heroic Jesuit. The monograph was the result of her deep Catholic sympathies. Acording to J. B. Rittenhouse, her writings are dominated by the valorous, the Celtic, and the mystical. Miss Guiney lived in Oxford, England, from 1901 until her death in 1920.

Another Catholic, Agnes Tobin, was named by W. B.

Yeats as the best American poet since Whitman. Unfortunately many of her poems were lost or destroyed. She died in San Francisco in 1938.

The Jesuits have produced a number of good poets. Among these are Fathers John Bonn, Leonard Feeny, James Daly and Alfred Barrett. Another whose works are still widely read is Father Abram Ryan. According to Maynard in *The Story of American Catholicism,* his soldier poems, while admirable, are not the equal of "Maryland, My Maryland," by the Catholic poet James Ryder Randall.

In 1958 H. J. Heagney published his *Chaplain in Gray,* which tells the story of Father Ryan, a great priest, a great poet and a great American.

According to Mr. Heagney, Father Ryan was teaching in Brooklyn College when the War between the States broke out. A loyal Southerner, Father Ryan immediately offered his services to the Confederacy as a chaplain. Dave, a younger brother, went with the priest, and fought in the South's battles until he was killed in action.

While Chaplain Ryan faithfully ministered to the fallen of both sides, his sympathies remained fiercely Southern. His beautiful poems about the South made him the unofficial poet laureate of the Confederacy.

After the war he worked hard for the defeated South and served the sick and dying during the terrible yellow fever epidemic which plagued New Orleans. Many Northerners sent supplies to the stricken city, which inspired Father Ryan to write one of his greatest poems, "Reunited," in gratitude. The poem sings of the reconciliation between the North and the South.

The life and work of Father Abram Ryan, as portrayed in *Chaplain in Gray,* make heart-lifting reading.

A fine Catholic woman, Rose Zagoni Marinoni, who was born in Bologna, Italy, in 1890, has been called "the poet laureate of the Ozarks." Mrs. Marinoni, a resident of Fayetteville, Arkansas, is one of America's most prolific writers—for a number of years she averaged two thousand words a day. Her literary production since 1926 includes more than fifteen hundred plays, two hundred and eighty-five short stories, four serials, one novel and two books of poetry. Her articles, short stories and verses have been published in two hundred different magazines and newspapers in the United States, Canada and Europe. Besides these writings, Rose Marinoni has acquired distinction as an orator, and is reputed to be America's first woman epigrammatist.

We must not forget Joyce and Aline Murray Kilmer. Joyce, who lost his life in France in World War I, is the author of "Trees" and other poems. A journalist by occupation, his verse was known for its excellence. While the poem "Trees" is his most famous, it is not his finest. His wife, Aline, also produced some excellent poetry.

Before we turn to American Catholic novelists of high merit, it would be well for us to consider the works of several European Catholic writers who have been well received in this country.

Evelyn Arthur Waugh, who was born in England in 1903, is one of the foremost writers of our times. This famous novelist, satirist and critic, who converted to the Catholic Faith in 1930, is the brother of Alec Waugh, equally well known for his fiction writings, and the son of the English literary critic and editor, Arthur Waugh. In 1960 Evelyn Waugh published his *Monsignor Ronald Knox,* a biography of the famous translator of the Bible. All of Evelyn Waugh's books have evoked serious interest in this country among Catholics and non-Catholics alike.

Gilbert Keith Chesterton (1874-1936) is another well-known convert. Among his most popular books are the charming Father Brown series, but his writings cover a large territory and include essays, poems, serious literary criticism and biographies as well as novels.

Two of England's greatest writers of all time were Catholics: Joseph Conrad and Dr. Joseph Cronin.

Joseph Conrad was born Teodor Józef Konrad Korzeniowski in Poland in 1857. Although he did not even begin to study English until he was twenty, he gave the language a rich heritage. His books, tinged with the atmosphere of the sea, have a rare beauty, and millions of copies have sold in this country.

Before going to England Conrad, a devout Catholic, spent four years in the French merchant marine. Later he served on English vessels bound to and out from the Orient. He began his first novel, *Almayer's Folly,* in 1889. The success of this novel, published in 1895, led him to devote all of his time to writing, and between 1896 and his death in 1924 he wrote numerous novels which for many years proved to be among our best sellers. As time went on there was some decline in the popularity of Conrad's sea stories and an increase in admiration for his political works—*The Secret Agent, Under Western Eyes* and *Nostromo.*

The year 1957, Conrad's centennial, brought about the publication of many articles on his works. While these articles served to remind English readers of the greatness of his literary efforts, the revival had been going on for quite some time.

Dr. Archibald Joseph Cronin was born July 19, 1896. A physician with a busy London practice, Cronin became one of the most successful novelists of our time. Besides several outstanding novels, he is also the author of the play *Jupiter Laughs.*

*Hatter's Castle,* published in 1931, emerged as the best-selling novel of the year. Since Dr. Cronin was troubled with gastric ulcers, he decided to give up the practice of medicine and devote himself to writing.

Following his initial success, he wrote *Three Loves* (1932), which proved a disappointment to most of his reviewers. This was followed by *Grand Canary* (1933) and *The Stars Look Down* (1935). The latter was highly praised, and was later made into a movie by MGM. *The Citadel,* which appeared in 1937, was an outstanding success.

In 1941 A. J. Cronin published *The Keys of the King-*

*dom,* which is regarded as one of his finest works. This story of the place of religion in the modern world is rich in dramatic scenes for which Doctor Cronin is famous. The chief character, Francis Chisholm, is a kindly self-sacrificing Catholic priest who believes that tolerance and humility are the highest virtues. Valiant, humble, utterly individual, Father Chisholm has become to millions of readers more than a character in a book—this lover of his fellow-men is truly a human being. Dr. Cronin made his hero a Catholic priest "because an author can only write from his own knowledge and as a Catholic this was the aspect of religion familiar to me."

In 1958 Dr. Cronin published *The Northern Light.* As in so many of his previous successful books, the author again shows himself "in search of a true hero who tries to maintain his faith in mankind and his integrity when he is faced with overwhelming odds." The hero of this novel is Henry Page, "an aging but indomitable editor and owner of a small-town newspaper on the northwest coast" who refuses to sell his paper to a London syndicate.

Twenty-nine years have passed since the publication of *Hatter's Castle,* but A. J. Cronin is still a powerful literary figure with an international reputation.

One of the most interesting novels of 1959 is *The Devil's Advocate* by Morris L. West, an Australian novelist. The spiritual investigation of the making of a saint is set in the mountain town of Gemello Minore in Calabria, in parched and poverty-scarred Italy. The Devil's advocate is Monsignor Blaise Meredith, a dry, self-contained English priest, who proves that "few men are chosen to be saints, but many are called to prevail over wickedness with good—and do."

Other countries have produced a number of great Catholic novelists since the turn of the century whose works, through excellent translations, have been made available to American readers.

Sigrid Undset (1882-1949), the Norwegian novelist, became a convert in 1924. In 1928 she was awarded the Nobel Prize in literature. She also led the crusade against Nazism while her homeland was under Hitler's heel.

François Mauriac, the French Nobel Prize winner, was born in 1885, and is a member of the Académie Française. M. Mauriac's works all reflect the author's deep Catholicity. Jacques Maritain, who lives in this country with his wife, is known as one of the leading modern philosophers and historians of philosophy.

One of the most widely acclaimed books of recent years is Carlo Levi's *Christ Stopped at Eboli,* which ranks among the best novels published in all of Europe since World War II.

Giovanni Guareschi's novels describe the struggle between Don Camillo, a robust man of God, and Peppone, the Communist mayor of Don Camillo's town. Americans have enjoyed both the books and the movies based on these delightful characters.

Among the earlier contributors to our American literary heritage was Joel Chandler Harris, who was born in Georgia in 1848. He edited the Atlanta *Constitution* for twenty-five years. He founded the *Uncle Remus* magazine which combined with *Home Magazine* in 1908. Harris was noted for his humorous and kindly plantation sketches centered around the character of Uncle Remus. He became a convert in 1908.

Kate O'Flaherty Chopin (1851-1904) interpreted Creole and Cajun life. Her novel *At Fault,* published in 1890, is a domestic drama set in the Cane River region of Louisiana. It is a story of character development and disintegration. *The Awakening,* published in 1899, was severely criticized for its morbidity. *Bayou Folk* (1894), a collection of twenty-three simple and delicate short stories of the Acadians and Creoles of the Louisiana bayous, shows her deftness with the *patois* of the people and her understanding of their feelings and motives. She also wrote several poems of merit.

Francis Marion Crawford (1854-1909), a contemporary of Kate O'Flaherty Chopin's, was born in northern Italy, the son of Thomas Crawford, an eminent sculptor. He studied in England, Germany, Rome and India. It was in the last country, while studying Sanskrit, that he was converted to Catholicism. He became an excellent linguist, mastering fifteen or more languages. Mr. Crawford gained fame as short-story writer, playwright, literary critic and novelist. In 1882 he wrote his celebrated *Mr. Isaacs*. In 1884, after considerable traveling, he settled in Sorrento, Italy, and except for occasional visits to America he spent the rest of his life in his villa overlooking the Bay of Naples. He wrote some two score novels, most of them studies of Italian life.

Finley Peter Dunne (1867-1936) is the creator of "Mr. Dooley," the saloon-keeper who voiced opinions on events and leaders of selfishness and injustice in a penetrating Irish brogue. Mr. Dunne acquired distinction as a journalist, editor and satirist. His various "Dooley" sketches, expressing "anger and warm sympathy for the underprivileged," were published in book form. The first of these, *Mr. Dooley in Peace and War,* was published in 1898. For Mr. Dooley at his best, we recommend *Mr. Dooley at His Best* (1938), edited by Elmer Ellis.

Mrs. Kathleen Thompson Norris was born in San Francisco in 1880, and received a private education. Her parents died within a few months of each other when Kathleen was nineteen, leaving the family almost destitute, and Kathleen had to go to work. She held jobs as a bookkeeper, saleswoman, schoolteacher and finally as a reporter for the San Francisco *Call*. In 1909 she married Charles G. Norris, an editor and later a novelist. Soon after their marriage they moved to New York where Mr. Norris became art editor of the *American Magazine*. Mrs. Norris began writing short stories for various magazines, and from 1911 through 1942 she wrote many novels, short stories and articles. She has been described as "a gracious hostess, tall, striking—a woman with rare charm and [a] remarkable sense of humor . . . a racy Irish love of the ridiculous." [1]

George Jean Nathan, the great humorist and observer of the drama, poured out words by the thousands on the theater for nearly half a century.

Nathan was born in Fort Wayne, Indiana, on February 4, 1882. His parents were both partly Jewish, but his mother was a practicing Catholic. He was brought up in Cleveland, Ohio, and was educated at Cornell University and the University of Bologna.

Nathan was the author of many books devoted to the theater, and he also wrote several plays. In addition, he was an editor of *American Mercury* and co-edited the *Smart Set* magazine with H. L. Mencken.

Until 1956 he was a familiar figure at Broadway first nights, and was considered not only "the dean of American critics" but "the guide, philosopher, friend, gadfly and court jester of the entire theatrical realm."

Nathan had a wide influence in the theater world, and was one of the most interesting writers of his time. He ended his career working as dramatic critic for the New York *Journal-American* and King Features Syndicate. John Mason Brown, noted critic, author and lecturer, wrote about him thus:

> Reviewers, as a rule, only cover performances; George Nathan, as a critic, gave them. He was a dazzling showman and what he wrote was often more entertaining than what he wrote about. . . . George, like his brother Katzenjammer, H. L. Mencken, delighted in upsetting any boat with a false dignitary aboard. He rejoiced in the mucker pose, loved to shock the conventional and never tired of keeping his thumb to his nose. His was the most sizeable snicker-snee so far known to American dramatic criticism.[2]

While his prowess at attack led many to think that he was an unnecessarily destructive critic, there is no question that he destroyed a great deal that needed to be. "If he had not possessed this unusual skill, the standards of the American theater would not be what they are today and the excellence he championed would not be taken for granted."

Nathan joined the Catholic Church in 1957, and was a practicing member at his death in 1958.

Eugene O'Neill, an actor's son and an actor before he became a writer, is considered America's greatest playwright.

Born in New York City in 1888, Eugene Gladstone O'Neill was reared in the Roman Catholic faith. His paternal grandparents and their ten children, all devout Catholics, left Ireland about 1850 and settled in Buffalo. His mother, Ella Quinlan, had planned to become a nun before she met James O'Neill, whom she married in 1877. James O'Neill was a successful actor, but unwise investments had put the family in poor financial condition by the time Eugene, the third son, was born.

The young Eugene was educated chiefly in Catholic parochial schools and at Betts Academy in Stamford, Connecticut. In 1906-07 he spent a year at Princeton University, and studied at Harvard for the year 1914-15.

He fell in love with Kathleen Jenkins; because of family opposition from both sides, the young couple were married in Trinity Episcopal Church in Hoboken, New Jersey, in 1909. The marriage ended in divorce in 1912. The playwright then married Agnes Boulton Burton in 1918, was again divorced, and in 1929 married Carlotta Monterey, a beautiful actress.

After associating himself for a time with his father as an actor, he became a reporter with the New London, Connecticut, *Telegraph.* Although hampered by illness, he completed *Beyond the Horizon,* his first Broadway play. The play brought him the Pulitzer Prize in 1920, as did *Anna Christie* (1922) and *Strange Interlude* (1927). In 1936 he received the Nobel Prize for literature.

George Jean Nathan recognized O'Neill's talent and became a powerful friend in his behalf. Nathan not only recognized O'Neill's genius but understood the broad significance to the American theater and to American culture of the playwright's trenchant treatment of moral problems.

Oddly enough, although many of O'Neill's plays have been produced with marked success on Broadway, only four of them have fared well on the screen. The difficulty may lie in the fact that his plays tell candid stories which are apt to shock spectators. But it is also true that the magnitude of his symbolism is difficult to grasp, and producers may have felt inadequate to the task.

O'Neill died in 1953. His work continues to draw readers and playgoers all over the world.

Heywood Broun, who was born December 7, 1888, distinguished himself as a reporter and war correspondent before he became famous as an author. Beginning in 1918 and continuing with some regularity for a number of years, he wrote books which brought him many honors. Among his most famous works are *Seeing Things at Night, Pieces of Hate, The Boy Grew Older, Sitting on the World* and *Gandle Follows His Nose.* In addition he contributed numerous articles on the theater and literature to various magazines. Before his death in 1939 he was converted to Catholicism by Monsignor Fulton Sheen.

Fulton Oursler (1893-1952), author, editor, and lecturer, was converted in 1943 as a result of his research in preparing *The Greatest Story Ever Told.* Later he served as president of the Catholic Institute of The Press, New York, and in 1951 received the Institute's literary award. He was editor-in-chief of Macfadden Publications from 1921 to 1942. All told Oursler wrote thirty-two novels and non-fiction books, five plays, numerous movie scenarios, several best-selling detective stories, and articles for leading magazines.

Thornton N. Wilder was born in Madison, Wisconsin, April 17, 1897. When he was only nine years old he was taken to China where he received his high school education. Later the family returned to America; Mr. Wilder attended Yale University, where he took a B.A. in 1920. During World War I he served as a corporal in the Coast Artillery

Corps. After the war he studied for two years at the American Academy in Rome.

Of his many plays and novels, the most famous work is *The Bridge of San Luis Rey,* published in 1927, a Pulitzer Prize winner. *The Skin of Our Teeth* won him the Pulitzer Prize for drama in 1938.

In January 1958 *The Bridge of San Luis Rey,* which had already been filmed, was given as a television play. In the drama as in the novel, Wilder fashioned "a mosaic of interlocking characterizations that in some ways is almost tantalizing in its obscurity. Not until virtually the very last line does he really make his point with forthright clarity and succinctness, that love is the bond that lends meaning and permanence to man's existence." [3]

Frances Winwar, the noted biographer and novelist, was born in 1900 in Taormina, Sicily. She is the author of *The Ardent Flame,* a novel based on the life of Francesca da Rimini. In 1933 she won the Atlantic Prize for her account of the pre-Raphaelites, called *Poor Splendid Wings.* This was followed by *The Romantic Rebels* and *Farewell the Banner.* The four above-mentioned works form a tetralogy on nineteenth-century literary figures and movements. She has written several biographies, including *The Life of the Heart* and *The Immortal Lovers.* The latter is the imperishable love story of Elizabeth Barrett and Robert Browning. Other works by Frances Winwar are *The Last Love of Camille* and *Wingless Victory.*

Elizabeth Miele is another Catholic writer of note. She is the author of *City Haul, Did I Say No?* and other plays. In addition, at one time she was the only active woman producer on Broadway. She has a record of forty plays to her credit. Before becoming a writer and producer, she was a well-known criminal attorney in Newark, New Jersey, and once declined the offer of a judge's seat in the Newark Juvenile Court.

Taylor Caldwell, a noted novelist, is the author of *The Sound of Thunder,* which appeared on the best-seller lists during 1957 and 1958. She was featured by *Parade,* the Sunday picture magazine, in the January 19, 1958, issue. Her article "To Work Is to Pray" asserts that what is needed today, especially by our young people, is not more leisure, but more work. Her parents did all they could to impress her in her youth with the importance of this maxim. She was not coddled or spared from doing her share at home. She claims that in the neighborhood in Buffalo where she was brought up most of the youngsters held part-time jobs. At fifteen Taylor Caldwell was working in a factory and going to high school at night.

Miss Caldwell continues to show her respect for work—especially work of high calibre—in her fine literary production.

One of our present-day Catholic novelists whose writings are attracting wide attention is Miss Mari Tomasi, who was born in Montpelier, Vermont, February 1, 1910. Her first novel, *Deep Grow the Roots* (1940), deals with Italian chestnut growers. The locale of *Deep Grow the Roots* is the Piedmont hill country of northern Italy at the time of the Ethiopian War. It was called by one critic "as delightful a first story as a reviewer can happen upon," and by another, "a story of poignant earthy simplicity and beauty, written from tender insight and with exquisite restraint." [4] The *New York Herald Tribune* review stated that *Deep Grow the Roots* was one of the ten outstanding first novels of the year 1940.

Miss Tomasi's later novel *Like Lesser Gods* also deals with vivid, human people. In this book, also, she places the emphasis on atmosphere rather than plot. *Like Lesser Gods* is the story of Vermont granite workers who are in love with their trees and their rocks. They accept the hazard of this love as freely as they accept the pleasures of sunshine and red wine. James Kelley appraises *Like Lesser Gods* in the following terms: "Miss Tomasi writes of Italian stonecutters and carvers who take a fiercely sensual pleasure in working the Vermont granite. . . . The strength and serenity of this novel derive from a successful counterpoint of majestic background and everyday people." [5]

Miss Tomasi has also written a number of short stories, and has been employed on the Vermont Writers' Project.

Pietro Di Donato, who has the sinewy hands of a bricklayer and the pen of a writer, is the author of *Christ in Concrete.* Bricklaying was his father's occupation until his death at the age of thirty-six, when a building upon which he was working collapsed. The accident was the background of Pietro Di Donato's famous story.

First published in *Esquire* magazine, the story created such a sensation that the young author expanded the material into novel length in 1939. More than a million copies of the book have been sold. Di Donato became a celebrity, and was much in demand as a lecturer and writer. He squandered the small fortune he amassed as a result of his book, and, disillusioned, returned to his home town of West Hoboken, New Jersey, to resume his trade of bricklaying. Between jobs he has found time to write a few short stories and the novel *This Woman.* Today he still lives and works in West Hoboken, a happily married man with two sons and a stepdaughter.

Flannery O'Connor, novelist and short story writer, was born March 25, 1925, in Savannah, Georgia. She attended Peabody High School and Georgia State College, and did postgraduate work at the State University of Iowa.

Miss O'Connor published her first story in 1946 in *Accent.* More recently her writings have appeared in such magazines as *Sewanee Review, Harper's Bazaar* and *Mademoiselle,* and have become widely known and admired.

Her first novel, *Wise Blood,* was published in 1952, and impressed reviewers and general readers alike. *Newsweek* said that she was "perhaps the most naturally gifted of the younger generation of American novelists." Two of her short stories, "A Circle in the Fire" and "Greenleaf," have won O. Henry awards, in 1955 and 1957 respectively.

We have saved until last our discussion of the literary contribution made by members of the Catholic clergy in America in order to show the continuity of the Church's effort, through her priests, to participate in the cultural growth of this country. As we have pointed out, priests have been among the foremost editors and publishers, historians and critics in America since the beginning of our history. In recent years the names of several have become known throughout the country for the excellence of their work.

One such is Father Wilfrid Parsons, S.J., the great author and teacher who died in 1959 at the age of seventy-one. This widely loved Jesuit scholar was editor-in-chief of *America,* the national Jesuit weekly, from 1925 to 1936. Later he served the magazine as Washington columnist, and won a reputation as a keen and witty observer of the political scene in the capital.

From 1936 on he was professor of political science at Georgetown and Catholic Universities. In addition, he was the founder and first superior of Carroll House at Catholic University.

Father Parsons wrote a number of books about Church history and Church-state relations, among them *The Pope and Italy, Church and State, Which Way Democracy?, Early Catholic Americana, The First Freedom,* and *The Social Teaching of the American Hierarchy.*

The famous Father James Keller founded the Christopher Movement in 1945. The purpose of this movement is to encourage individuals to show a personal responsibility in bringing the love and truth of Christ to the mainstream of life. As their objectives the Christophers work toward raising standards in the spheres of influence which shape the destiny of all men, especially government, education, labor relations, literature and entertainment. There are no memberships, no chapters, no meetings and no dues. Christopher projects are supported entirely by voluntary contributions.

Father Keller has continued to give impetus to the movement. In 1957 his latest book, *A Day At a Time,* was published. This volume is a stimulating collection of three hundred and sixty-five brief spiritual reminders, one for each day of the year, arranged in the form of a daily diary. The reminders are a palatable combination of humor and human insight, and an inspiring message. The book constitutes a powerful help in developing peace of mind and continuing spiritual well-being.

Bishop Fulton John Sheen, who was born in Illinois in 1895, has been in the public eye since March 1930, when he became the first regular speaker on "The Catholic Hour," the program sponsored by the National Council of Catholic Men. Since then he has traveled all over the United States in his capacity of speaker and preacher. So great was his success during his first year on radio that each year since he has delivered a series of discourses on radio or television. His listening audiences number in the millions, and many are non-Catholics.

Reprints of his radio talks were made available, and several million copies of them have been distributed. In addition, these talks have been published in book form and have sold extremely well.

Bishop Sheen's main purpose is to teach that "the kingdom of God and His Justice is the only important concern of life." He considers Communism the chief enemy of mankind, and while World War II was in progress he opposed aid to Russia. He also has been critical of both "monopolistic capitalism" and "historical liberalism."

Unquestionably, Bishop Sheen is one of the Church's most skilled instructors of Catholic converts, and he spends considerable time on this task. Among the prominent people he was instrumental in converting are Clare Boothe Luce, Louis Budenz, Fritz Kreisler, Heywood Broun, Henry Ford II, and Grace Moore.

He became a bishop in 1950, and at the same time was appointed national director of the Society for the Propagation of the Faith. This international Catholic organization, founded in France in 1822, has as its purpose to further "the evangelization of the world by united prayer and the collection of alms for impartial distribution among Catholic missionaries throughout the world." In 1949 it was estimated that thirty-seven million people were cared for by Catholic missionaries.

His writings show the influence of G. K. Chesterton's scholastic philosophy, and for a time he was referred to as "the American Chesterton."

Besides his theological degrees from Catholic University, Bishop Sheen also has a doctorate degree from the University of Louvain.

Another clergyman who has contributed to the present literary scene is the late Jesuit Father Pierre Teilhard de Chardin, who died in America in 1955 at the age of seventy-three. His most famous work, *The Phenomenon of Man,* was published after his death. Father Chardin wrote as a scientist; because some of his views were considered unorthodox by the Church, he submitted to the prohibition against his writings. The manuscript of the book was left to a friend, for whom Harper and Brothers published it in 1959.

Many Catholic theologians have criticized the study because of the apparent neglect of "the Creator aspect of God, [Father Chardin's] virtual omission of any idea of original sin and Christ's redeeming sacrifice, his side-stepping of the doctrine that all mankind descended from a single couple." [6]

There is no question about Father Chardin's faith, for in a letter to Jesuit Superior General Janssens a few years before his death he wrote:

> Truly and by virtue of the whole structure of my thought, I feel myself today more irretrievably bound to the hierarchical Church and to the Christ of the Gospels than I have ever been at any moment of my life. Never has Christ seemed more real to me, more personal, more immense.[7]

*The Phenomenon of Man* is a great work by a great man —one of the "most spiritually and secularly erudite of our time." Since its publication, late in 1959, this book and its author have been acclaimed on both sides of the Atlantic. Arnold Toynbee wrote, "This is a great book. . . . Teilhard breaks through apparently impenetrable intellectual barriers. . . . His vision of unity meets a spiritual need of our time."[8]

Since 1880 the national and international literary scenes have been vastly enriched by the contributions of Catholic writers. In historical and literary criticism, short-story, novel and poetry writing, editing and publishing, laymen and clergymen alike have produced works whose merit is recognized and praised. Translations of foreign works have made their impact in this country along with the writing of such noted American Catholics as Schiavo, Kathleen Norris, Nathan, Di Donati and Flannery O'Connor. The contribution of Catholic writers in the future, it is safe to predict, will prove as valuable as that of the past.

## NOTES

1. S. J. Kunitz and Howard Haycraft, *Twentieth Century Authors* (New York: H. W. Wilson Co.), p. 1033.
2. John Mason Brown, *The New York Times,* April 13, 1958.
3. *The New York Times,* January 26, 1958.
4. *Current Biography* (New York: H. W. Wilson Co., 1941), p. 866.
5. James Kelley, *The New York Times,* November 15, 1948.
6. *Time,* December 14, 1959, p. 63.
7. *Ibid.*
8. Arnold Toynbee, *The Observer* (London).

## CHAPTER 10

# CATHOLICS IN THE FIELD OF ENTERTAINMENT

### *Music*

In a previous chapter we noted that music in George Washington's time was not distinguished by a high artistic level. Frontier music, for a number of years following the Revolution, was nothing more than the playing of dance tunes on several fiddles, and the old-time fiddler played mostly by ear. In fact, only among German and Italian immigrants, many of whom were Catholics, was good music heard.

Grand opera was given serious attention before the Civil War only in New Orleans, the most Catholic of our cities. Filippo Traetta, a Catholic, opened the first conservatory of music in America in 1779, and today many important schools of music are conducted by Catholics.

Catholics have provided America with its greatest musical impresarios—Giulio Gatti-Casazza, Arturo Toscanini, Fortune Gallo, Anthony Amato, Alfredo Salmaggi, and Gaetano Merola. These men guided, organized, administered, and directed most of the great artists of the twentieth century who performed in America.

Gatti-Casazza was director of the Metropolitan Opera House from 1908 to 1935, and Fortune Gallo and his San Carlo Opera Company, between 1910 and 1950, provided our public with excellent operatic performances at low prices. More than twenty-one million paid to see the operas Fortune Gallo directed. No one can dispute the fact that Arturo Toscanini was one of the world's greatest conductors. For many years he was the principal conductor of the New York

Philharmonic, and from 1937 to his retirement sixteen years later he conducted the National Broadcasting Company's Symphony Orchestra in its series of network concerts. Toscanini died in New York in 1957 at the age of eighty-nine. For more than sixty years he was unmatched in his performances of Verdi operas and Beethoven symphonies.

Hundreds of Catholic conductors and composers have helped improve musical taste in America. But one American has acquired the reputation of being the most successful living opera composer. We are referring to Gian Carlo Menotti, a Catholic, who has written such operas as *The Consul, The Medium, The Telephone, Amahl and the Night Visitors* and *The Saint of Bleecker Street.*

Since the time of Adelina Patti, many Catholic men and women have graced the opera and concert stages. Among the greatest of these are Amelita Galli-Curci, Rosa Ponselle, Beniamino Gigli, Enrico Caruso, Giuseppe De Luca, Antonio Scotti, Tito Schipa, Lily Pons, Renata Tebaldi, Tito Gobbi, Fritz Kreisler and Grace Moore.

José Mojica, who sang opposite such singers as Galli-Curci and Mary Garden in various operas at the Metropolitan, was also successful in movies made in the United States and Spanish-speaking countries. The tall, handsome opera singer retired at the age of forty-five at the height of a career which was bringing him $1,000 a concert and a $1,200-a-week salary.

Mojica, who was born in Mexico, retired to study for the priesthood. In 1933 he became a Franciscan tertiary, a lay order whose members obligate themselves without vows to a disciplined life. In July 1947, he was ordained a priest in Lima, taking lifelong vows of poverty, chastity and obedience.

In December 1949 Friar Mojica sang several times over a Buenos Aires radio network. The money he received, $6,750, was donated toward the building of a seminary. In the following years he appeared in numerous concerts, broadcasts and charity assignments. His earnings were all donated to various institutions. For example, in 1953 he received $50,000 for playing the part of a singing priest in a Spanish movie, and the Friar devoted all of it to the construction of his Colegia Seráfico de San Francisco.

Deafness now plagues the aging Friar Mojica, and he no longer sings publicly. But those who had the pleasure of hearing him can attest to the beauty this noted Catholic gave the world of sound.

America owes much to Catholic musicians. Not only have Catholics invented various forms of musical expression, but they have provided the world with the greatest artists and composers. Some of the finest church choirs are Catholic, like the choir conducted by the Paulists in New York City. Also, the musical effort centered at Pius X School of Liturgical Music at Manhattanville College is worthy of mention. The school teachers and students of liturgical music, including Gregorian chant or plain chant, study in this institution with the object of making the Divine Sacrifice a service in which all may assist.

All discussions of church music should include the late Pietro Yon, one of the world's greatest organists and composers. In his younger days he was a substitute organist at the Vatican and organist of the Royal Church of Rome. In 1926 Yon became organist and musical director at St. Patrick's Cathedral of New York City, a post which he held until his death on November 22, 1943. Yon composed more than two hundred masses, sonatas and concert studies. Perhaps his most famous is the oratorio "The Triumph of St. Patrick."

Music has thus furnished Catholics with a cultural prestige which has been enhanced with time.

In the above discussion, the term "music" refers to the outstanding works of such Catholic composers as Verdi, Vivaldi, Palestrina, Gounod and Menotti, and by the host of great artists who have been connected with the Metropolitan, Chicago, and San Carlo Opera organizations. But in addition to contributing considerably to the field of classical music, Catholic composers have written many hit songs. Frankie Carle, a great pianist and conductor, wrote "Sunrise Serenade" among other hits. Carmen Lombardo, the brother of Guy Lombardo and a member of his fine orchestra, has written a number of hit tunes. One of America's greatest song writers is Harry Warren, an outstanding Catholic, who has written more than a hundred successful popular tunes and has won several Academy Awards for his music.

Harry Warren was born December 24, 1893, in Brooklyn's tenement district. Since his father was a poor shoemaker with a large family, Harry had to go to work quite early. He became a stagehand at Loew's Liberty Theatre and later worked as an extra with the old Vitagraph Studio in New York City. He served in the Army during World War I. On his return to civilian life he began to write songs, and in 1923 his first collection was published, including the hit song "So This Is Venice." Later he wrote such hits as "Old Man Sunshine," "By the River St. Marie," "Cheerful Little Earful," and "Would You Like to Take a Walk."

In 1932 he associated himself with Al Lubin, and together they have written the music for a number of musical productions. One of his most famous tunes is "September in the Rain." In 1954 he composed *Shangri-La,* the musical version of James Hilton's *Lost Horizon.* By that time Harry Warren had already won three Academy Awards for his music.

In March 1958, Mr. Warren was honored by the program "This Is Your Life." One of the gifts given Mr. Warren was a beautiful organ for his parish church in Brooklyn. At the same time it was revealed that Mr. Warren was busy preparing music for a new mass. Unquestionably, Harry Warren is one of America's greatest composers of hit tunes. Mr. Warren has been a prominent member of the American Society of Composers, Authors, and Publishers (ASCAP), and has led the life of an exemplary family man and a devout Catholic.

No discussion of music in America can omit the stormy career of Gene Krupa, an outstanding orchestra leader and one of the leading "swinging percussionists" in popular music.

Eugene Bertram Krupa was born in Chicago on January 15, 1909. After graduating from high school he attended St. Joseph Seminary in Rensselaer, Indiana, to study for the priesthood. Before his first year had elapsed his father, a former Chicago alderman, died, and the seventeen-year-old boy left the seminary to play the drums in "every joint and hole-in-the-wall around Chicago."

He joined Joe Kayser in 1927 and played with this group during the 1927-28 season. He also made records with a few of his high-school associates which attracted considerable notice. As a result, Gene, the drummer with the quick hands, was hired for the orchestra of Gershwin's Broadway show *Strike Up the Band* in 1929. The orchestra included Benny Goodman on the clarinet and Glenn Miller on the trombone. Red Nichols was the conductor.

Krupa soon established himself as the "ace drummer-man," and in 1938, after playing with various prominent bands and orchestras, he formed his own group. He is one of the few drummers ever to form a successful band. In 1943 he served six months in prison on a narcotics charge, and after his release played with Tommy Dorsey's orchestra until he re-established his own band in 1944.

For a number of years Gene Krupa has been regarded as the greatest of the white drummers, and he has appeared in several movies with his orchestra. In composing such numbers as "Blue Rhythm Fantasy," he first studied the chants and dances of various primitive peoples. The "Fantasy" is based on music of the Bahuta tribe of the Belgian Congo.

Late in 1959 the film *The Gene Krupa Story* was released. The movie, starring the popular Sal Mineo, has helped revitalize the maestro's story. The movie does not try to romanticize the drummer's life; Gene Krupa's early bouts with narcotics, his rehabilitation and come-back fight are pictured openly as an object lesson to young people who might follow the same down-hill road. It was a case of "too much too soon." Since the release of the picture, Krupa has been busy making personal and television appearances. He and his quartet have continued recording new tunes for albums and individual-sale records.

Sal Mineo, who portrays Krupa, is himself a Catholic, and a teen-age movie and singing favorite. He also has the advantage of being one of the best amateur drummers in the country.

The making of this film furnished the occasion for a happy reunion of many musicians with whom Krupa played during the 1930's and 1940's. Krupa lives in Yonkers, New York, so that he can be close to television and recording studios in New York City.

### *Stage, Screen, Radio and Television*

On the American stage, many of the leading figures of the last eighty years have been Catholics. Among them are Mary Anderson, Margaret Anglin, Georgiana Emma Drew, Ethel and John Barrymore, Walter Hampden, Irene Dunne, Arnold Daly, James Gleason, Art Carney, Ernest Borgnine and Jerry Colonna.

Early in 1958 Margaret Mary Anglin died at the age of eighty-one. Her death reminded us of her greatness. Born in Ottawa, the daughter of the speaker of the Dominion House of Commons, she attended a school of elocution in New York City in order to become a dramatic reader. She attracted a producer's eye and was given her first role in *Shenandoah* in 1894. For the next forty years, Miss Anglin played nearly every village and city in America. Possessed of a very powerful and eloquent voice, she showed "a warmth of human nature more enduring and more wholesome than the morbid fire of genius one reads about in relation to great actresses." She married Howard Hull, author and playwright, in 1911. She had little taste for celebrity, and described her outlook on life thus: "I'm afraid I am a conventional woman, for I believe nothing more than [that] those conventions born of long social experience are not only tolerable, but eminently wise and beautiful."

John Barrymore, "the Great Profile," dropped the practice of religion when he began his matrimonial adventures. The same can be said of other Catholics like Rudolph Valentino and Frank Sinatra.

Many Catholic entertainers, besides their outstanding success on the legitimate stage, have achieved further fame in movies, on the radio and on television. Such is the case with James Gleason, Jimmy Durante and Bing Crosby.

Some of the greatest movie performers have been or are Catholics. In 1956, both Academy Award winners were Catholics. Ernest Borgnine's portrayal of the butcher in *Marty* brought him the top male award, and the top female Oscar went to Anna Magnani for her portrayal of a frustrated widow in *The Rose Tattoo.*

Speaking of movies, Charles Pathé who died recently at the age of ninety-four, was one of the screen's great pioneers. He started his original company in France in 1897, and his motion-picture company is regarded as the world's oldest. Later he transferred some of his activities to America and built an empire out of celluloid. He was the father of the newsreel and recognized the importance of this medium as a means of communication. By 1913 Pathé was employing five thousand persons at home and fifteen hundred abroad with exchanges in thirty-two important cities. At the outbreak of World War I, his films were consuming ninety-eight per cent of the playing time of the world's screens, and his profits were tremendous. World War I brought about the invasion of France, and Pathé lost a considerable part of his large fortune. After the war he continued making newsreels. Later he merged with RKO, and still later with Warner Brothers.

A. P. Giannini indirectly played an important part in the development of the movie industry. Giannini, the founder of the Bank of Italy, which later became the Bank of America, the largest in the world, financed the new and growing motion-picture industry. Without his help this industry could not have had such a rapid growth. Giannini lived to see his beloved bank become the largest in the world because of his faith in "little people," with resources of seven billion dollars and 526 branches in more than 300 cities. This breathtaking accomplishment is as brilliant as Carnegie's in steel or Harriman's in railroading.

The way the activities of an actor spread into the various fields of entertainment is illustrated by the efforts of James Gleason, the son of actor-parents who, at the time of his birth, were trouping the country. Jimmy appeared in his first play when he was only a few months old. By the time he was twelve he had appeared in several plays. He represents the fifth generation of actors. Gleason has always been a good Catholic and a very versatile person. In addition to appearing in many stage plays, he has more than a hundred movies to his acting credit, and is a playwright and a producer as well. In 1933 he organized the Screen Actors' Guild, and is known for his acts of charity. Mr. Gleason died in April 1959 at the age of seventy-six. For more than two decades he appeared in Hollywood films, including *Down to Earth, Life of Riley, Come Fill the Cup* and *What Price Glory?* The fast-talking Jimmy Gleason was one of Hollywood's busiest and most beloved character actors. On his death, requiem mass for Mr. Gleason was said in St. Martin of Tours Church in West Los Angeles, and he was buried in Holy Cross Cemetery.

Ed Sullivan is one of the real veterans of television. Although not an actor, he has produced, year after year, some of the finest television shows ever presented to the American public. His variety show has held the same Sunday evening spot for a number of years. Unquestionably, Ed Sullivan ranks among our most popular masters of ceremonies.

During recent years, Perry Como presented hour-long shows every Saturday night on the NBC television chain, and in 1959 he began presenting his Wednesday television shows for Kraft Products. He has become one of the most acclaimed and best-liked performers on TV. Each year he has received some honor for his work. For example, in the ninth annual poll conducted by *Television Today* and *Motion*

*Picture Daily,* Perry Como received most votes as the best TV performer for the year 1957. Como was also voted best male vocalist, and his show took first place as the best popular music program and rated third in the best variety category.

Perry Como has paid a price for stardom. He has never been able to carry out an ambition which he has always obsessed him: to attend Notre Dame University as a student. His records have sold by the millions, and obviously he is one of the best-paid performers on television.

Danny Thomas, the famous television comic, was born in Toledo, Ohio. Danny is one of ten children of immigrant Lebanese parents. During the last three years he has made numerous appearances all over the country on behalf of St. Jude Hospital in Memphis, Tennessee. Shaped like a five-pointed star, the St. Jude Hospital, when completed, will offer free treatment to young leukemia victims, regardless of race or creed. Through his organization, Aiding Leukemia-Stricken American Children, Mr. Thomas led the drive to raise $1,400,000 for the 126-bed hospital.

The organization grew out of a promise Danny Thomas made to St. Jude Thaddeus, the patron saint of hopeless cases. "Help me to find my place in life," Thomas prayed many years ago, "and I will build you a shrine . . . a shrine where the poor, the helpless and the hopeless may come for comfort and aid." The ALSAC, of which Mr. Thomas is founder and president, is a nationwide, non-sectarian organization dedicated to erecting and supporting the hospital at Memphis. Assisting the ALSAC in its efforts are various chapters of the American-Lebanese Syrian Associated Charities.

Mr. Thomas attributes the success of his CBS-TV series to the fact that there is always room for laughter. "The Danny Thomas Show" is actually based on fourteen years of the comedian's own career when he was so busy traveling around between theater and nightclub engagements that, as he puts it, he was an infrequent guest in his own house.

Danny Thomas has been a TV success since the fall of

1953 when he launched his own video film series, "Make Room for Danny," now called "The Danny Thomas Show." Before breaking into television he had many disappointments. In 1937 when his first child, Margaret, was born, he doubted seriously whether he could continue in the entertainment field. He had lost his job and he wasn't receiving many radio offers, and he needed money. It was then that a stagehand gave him a pamphlet containing the story of St. Jude. After reading the pamphlet carefully and thoroughly, he walked into a Catholic Church and prayed for guidance.

Soon after this incident job offers in radio and nightclubs began coming his way, and he felt his future lay in show business. Finally he headed for New York where he again asked help from St. Jude, promising to build a shrine in the Saint's name if he succeeded in his career.

His New York opening was a great success, and upon its completion he went overseas on a USO tour. His appearances left an indelible impression on the laugh-hungry GI's. On his return from the tour he appeared regularly on Fanny Brice's "Baby Snooks" program, and later on Don Ameche's programs. Still later he was featured on his own radio show.

After starring in the movies both as a comedian and in dramatic roles, he accepted the opportunity of appearing on television; as we have seen, he became an outstanding success.

In 1954 Danny Thomas was knighted by Pope Pius XII for his work in aiding medical science and for his St. Jude project. He was made a Knight of Malta, one of the highest honors that can be bestowed upon a Catholic layman.

On February 4, 1959, Una O'Connor died in Hollywood at the age of eighty. A wisp of a woman, Miss O'Connor delighted movie audiences with her tipsy parts. Her grimaces and hot-tempered bluster amused millions. When she died a "kindly light" went out.

Miss O'Connor was born Agnes Teresa McGlade near Belfast, Ireland, and came to Hollywood in 1932 to re-enact her great stage role of *Cavalcade*. Besides this first movie, her best performances were in *The Informer, The Barretts of Wimpole Street,* and in *Witness for the Prosecution.* Her stage, screen and television roles ran into the hundreds. Although she was one of the most convincing "drunks" on the screen, she never drank or served alcoholic drinks and refused to appear on television programs sponsored by beer or wine concerns. Before she appeared in any dubious play she consulted her father confessor and based her decision on his advice.

Her greatest performance in life was as a Catholic. She prayed daily for the conversion of every anti-Catholic she met. Unquestionably her words and deeds steered many into the Faith.

Anna Maria Alberghetti, one of today's headliners in movies and television and on concert stage, is a good Catholic. Indeed her favorite memento is a picture of the Holy Family which was given her by the Bishop of Rome at the end of one of her concerts. Ever since, she has kept this picture with her backstage in all of her appearances.

Miss Alberghetti was born in Pesaro, Italy, on May 15, 1936. Her father, the late Daniele Alberghetti, a professional musician, was her voice teacher, and her mother, Vittoria, was a well-known concert artist. Mrs. Alberghetti has always been her daughter's accompanist.

Anna Maria launched her career at the age of eleven and was immediately hailed as a child prodigy. Two years later she made her American debut at Carnegie Hall where her concert was enthusiastically acclaimed. She won a contract to appear with Bing Crosby in *Here Comes the Groom.*

This was followed by a series of motion-picture performances and television appearances. In addition she has often performed as a supper club artist. She has a beautiful soprano voice that can soar to G above high C. Her large repertoire includes a large number of operatic arias and folk songs.

The young soprano and actress is a beautiful girl who speaks English fluently. Some day she hopes to sing at La Scala. The voice of this lovely soprano has become familiar to millions because of her concerts, recordings, movies, and night club and television appearances.

Lou Costello was born in Paterson, New Jersey. A burlesque comic, Costello teamed up with Bud Abbott in 1930, and the team of Abbott and Costello clicked from the start. Once they hit their stride in Hollywood, they turned out a string of box-office hits that put them among the top ten moneymakers in the movies for most of the decade from 1941 to 1951.

Abbott and Costello performed their famous "Who's on First" baseball routine five times for President Franklin D. Roosevelt, who told them that it was his all-time comedy favorite.

In 1943 his only son, Lou Costello, Jr., died accidentally in the family swimming pool. Thereafter Costello dedicated his life to making children laugh.

Although a comic, he had ambitions of becoming a serious dramatic actor. His sudden death from a heart attack in 1959 prevented the fulfillment of his aspiration. The fifty-three-year-old comedian was given a requiem mass and buried from St. Francis de Sales Church in Los Angeles.

Alec Guinness, Britain's top film star whose pictures have delighted mililons of Americans, is a convert to Catholicism. He was knighted in 1958 by Queen Elizabeth.

Ethel Barrymore, known as the theatre's first lady, died June 19, 1959 in her sleep at her home in Beverly Hills, California, at the age of seventy-nine. Miss Barrymore was known as the queen of America's royal family of the theater. Her two equally famous brothers John and Lionel preceded her in death.

Miss Barrymore was born a Catholic in Philadelphia on August 15, 1879. When she was six years old she was placed in the Convent of Notre Dame and remained there until the age of fourteen, when she went to Montreal to take a minor part in a touring production of *The Rivals.* Later her uncle John Drew got a part for her in a play in which he was appearing.

After two seasons in minor parts she went to London to appear with William Gillette in *The Secret Service.* In 1901, she began playing the role of Madame Trentoni in the play *Captain Jinks of the Horse Marines.* When the play moved to New York Miss Barrymore, one of the most beautiful actresses of her day, became a star. For more than six decades her regal bearing and resonant voice captivated audiences. Her stardom extended from the theater into movies, radio and television.

Her father was a matinee idol, and her mother and uncle were two of the top-flight actors of their day. The Barrymore family traced their lineage back to the strolling players of Elizabethan England.

During the early 1920's, a period which Ethel Barrymore regarded as one of ugly fashions, ugly manners and ugly dances, she embarked on a long succession of theatrical successes. A list of the plays which she helped make outstanding would in effect be a review of theatrical history for more than sixty years. Her last major triumph on the stage was in *The Corn Is Green.*

When she turned to motion pictures her success was just as great. Perhaps the most intriguing of her films was the only one she ever made with both of her brothers, *Rasputin and the Empress.* Television provided the versatile actress with further opportunities for displaying her seemingly unlimited abilities.

During the last eighteen months of her life Miss Barrymore was virtually an invalid. Nevertheless she continued to be her pleasant self, and remained an avid fan of boxing and baseball. She also kept up her reading and enjoyed the visits of friends, none of whom ever heard a word of self-pity from her.

She was buried in Calvary Cemetery after a requiem mass in the Church of the Good Shepherd, Hollywood.

Loretta Young, star of screen and television, was born

Gretchen Young on January 6, 1914, in Salt Lake City, Utah. Loretta and her two sisters were educated in Ramona Convent in Alhambra, California. While still in school Miss Young was given a screen test, and in 1927 she appeared in her first film *Naughty but Nice*. At that time her name was changed to Loretta. She dropped out of school and continued her studies under a private tutor.

Her successful debut earned her roles in many pictures where she appeared with Lon Chaney and other famous stars. In 1929 she was chosen as a Wampas Baby Star, a distinction much sought after in those days. In 1934 she went to Twentieth Century-Fox, thus terminating a seven-year association with Warner Brothers. Between 1934 and 1940 she appeared in many pictures, and in 1940 she began freelancing, appearing as the star of Columbia's *The Men in Her Life*. Probably her best performance was in *The Farmer's Daughter*, released in 1947. It brought her an Oscar in 1948. Her appearance in the title role of *The Bishop's Wife* was her seventy-fifth screen assignment.

Since World War II she has played fewer film roles. Instead she has become a regular television performer, appearing in a number of half-hour shows. Many of these have been outstanding successes; her current weekly program is viewed by millions. In addition she has published a number of articles in various magazines, and her biography appears in "Who's Who in America."

The late Mario Lanza was born in Philadelphia in 1922 as Alfred Arnold Cocozza. After graduating from high school in his home city, he became a truck driver for his grandfather. About the same time he began to study voice. In 1942 the husky, barrel-chested singer was invited to perform with the Boston Symphony and became a protégé of Serge Koussevitzky. Later the same year he joined our armed forces and spent the next two and a half years in the Army, working mostly with the Special Services as a singer.

In 1945 he made a successful debut in Hollywood Bowl, which led to a contract with MGM. His contract with the movie company paid him $3,000 to sign and ten per cent royalties, in exchange for six months of his time per year for the next ten years.

*The Midnight Kiss* was produced by MGM in 1949 when Lanza was twenty-seven, and it was one of the most important films of the year. The movie was an instantaneous success, and the magnificent tenor's records began to sell at an unprecedented rate. Lanza began to appear, also with outstanding success on various radio programs.

*The Toast of New Orleans,* a pleasing musical comedy with operatic overtones, starred Lanza and Kathryn Grayson. The movie was produced in 1950, and was viewed by millions of moviegoers.

Between 1950 and 1959 Lanza was starred in a number of movies. The most famous of these was *The Great Caruso,* filmed in 1951, in which Lanza sings many familiar operatic arias. The movie showed that Lanza's voice possessed great power and remarkable range. His records, concerts, and the royalties from his films brought him a considerable income. His recording of "Be My Love," for example, sold more than two million copies.

The success of his career brought about difficulties between Lanza and his studio, and for some months he was absent from the screen. But in 1956 he appeared with Joan Fontaine in *Serenade.* In 1957 he was starred in *The Seven Hills of Rome,* filmed in Italy, which began a new movie career for the singer in Europe. While working in Rome he suffered a heart attack and died in a hospital on October 7, 1959.

The great, tempestuous tenor received his final tributes in Rome on October 10, 1959, in a horsedrawn funeral procession that brought five thousand people to watch on the streets and three thousand mourners to his requiem services. The mass was sung by Father Paul Maloney of Santa Susanna Church, an old friend of the family who had baptized the four Lanza children. Lanza's body was returned to California for burial after the funeral.

Before his death, Lanza's rich, golden voice had made him one of the legendary figures in show business. It has been reported that in 1952 he earned $1,100,000, more than half of it from records. Unquestionably, he was America's most popular entertainer in that year.

Death also claimed Gilda Gray in 1959. Miss Gray, of Polish descent, was a star of the silent screen in the 1920's, and was regarded as "the shimmy dance queen" of the same period. Although she earned huge sums in the course of her career, she died comparatively poor. She kept her age secret, and at her death it was estimated at between fifty-nine and sixty-eight. She died from a heart attack in Hollywood. Requiem mass was said for her in St. Ambrose Church, and she was buried at Holy Cross Cemetery in Hollywood.

Anne Bancroft was born Anna Maria Italiano in 1931. By the time she was twenty-eight years old, she was being acclaimed as one of America's most talented actresses. In 1957 she starred in the Broadway play *Two for the Seesaw;* before being chosen for the role, she had played in a number of minor movies.

While Anne was attending high school her mother, who was determined to help her daughter become an actress, raised the five hundred dollars needed to send her to the American Academy of Dramatic Arts. While she was a student in the Academy, Anne obtained a part in the television production of Turgenev's *Torrents of Spring*. Later she played in other television performances, under the name Anne Marno. Then in 1951, 20th Century-Fox gave her a screen text, and she began appearing in various movies under her present stage name.

Soon after, the eighteen-year-old Anne married Martin A. May, the son of a wealthy ranching family. On their first wedding anniversary they had their marriage validated in the Catholic Church. This did not save the union, however, and when Anne failed in her efforts to have the marriage annulled, the husband obtained a divorce in 1957. She nonetheless confesses, "The Church is still a big part of me."

Anne Bancroft spent six years in Hollywood, and left finally because she was convinced that her studio was more interested in featuring her in sex films than in developing her acting skill. Consequently, she seized the opportunity of appearing on Broadway as Gittel, the Bronx Jewish girl, in *Two for the Seesaw* in 1957, playing opposite Henry Fonda.

Her fine acting in this play led to her selection to play Anne Sullivan, the teacher and companion of Helen Keller, the deaf, dumb and blind child. To prepare for her part she worked at the Institute for Physical Medicine and Rehabilitation in New York and practiced the manual alphabet at a camp for deaf and blind adults. With Patty Duke, the child who became her partner, she gave what has been called one of the finest performances of a theatrical generation.

Her portrayal of Gittel in *Two for the Seesaw* made Anne Bancroft one of the "hottest tickets" on Broadway. Miss Bancroft displayed such talent in her second Broadway play, *The Miracle Worker*, that by 1960 she was being classed with such great names as Hayes, Cornell and Fontaine. Harold Prince, the producer of the successful Broadway musical *Fiorello!*, declared, "This girl Bancroft is the greatest there is. She marks the beginning of an era." Her acting coach Herbert Berghof described her acting in *The Miracle Worker* as follows: "She is completely in charge of an extraordinary, demanding role, a role that requires of the actress what is required of Anne Sullivan in real life: the sensitivity of a poet and the strength of a piano mover." [1] It is interesting to note that, in addition to her obvious display of dramatic talent, her accent in the play is regarded as the most astonishingly accurate Irish accent ever heard on the stage—a remarkable achievement for a girl of Italian descent raised in the Bronx.

Miss Bancroft is an astute business woman who has invested some of her large earnings in Manhattan real estate, yet another facet of this brilliant young woman's many-sided capabilities.

Gary Cooper, one of our best-known and most popular movie stars, was converted to Catholicism early in 1959. The fifty-eight-year-old actor, an Episcopalian, joined his wife Rocky and his daughter Maria, who are Catholics.

Now that Mr. Cooper has joined the Church in Beverly Hills, the public has been informed that he had secret audiences with the late Pope Pius XII. Unquestionably, these audiences played an important part in his conversion. Cooper met the Pontiff on several ocasions, and the actor often mentioned the possibility of conversion in his talks with the Pope, whom he looked upon as a sort of spiritual father.

Gary Cooper was born in Helena, Montana, on May 7, 1901. He learned to ride, shoot, and punch cows on his father's small ranch. His father was an English lawyer who married a Montana girl and moved west where, in addition to operating a ranch, he continued to practice law. Eventually he became a justice of the Montana Supreme Court.

While attending high school in Helena, Mr. Cooper's parents moved to England for two years, and young Gary attended English schools. He returned to the United States and studied at Wesleyan College in Helena. Later he matriculated at Grinnell College in Grinnell, Iowa, where he tried his hand at dramatics without success.

After he graduated from college he tried to make his living drawing cartoons for his home-town paper, again unsuccessfully. He moved to Los Angeles, where he tried to sell electric signs; this venture was a failure as well. He then joined the movies as a cowboy extra.

After living precariously for some months as an extra, he got his first real chance when he was signed to play the second lead with Ronald Colman in *The Winning of Barbara Worth* at $75 a week. A little later Paramount signed him to appear in *Wings*. From that time on both his studio and the public realized that Gary Cooper was much more than simply a cowboy; he was a great actor. Since then he has starred in many fine pictures, including *A Farewell to Arms, The General Died at Dawn, Mr. Deeds Goes to Town, Northwest Mounted Police, Beau Geste, Meet John Doe,* and *Sergeant York.*

In 1941 Mr. Cooper was honored by the Veterans of Foreign Wars with its Distinguished Citizenship Medal. There are few actors more deserving than Cooper of this award; his life, private and public, has been exemplary since the beginning of his long, talented career.

Mrs. Cooper is the former Veronica Balfe, a socialite, who became Sandra Shaw of the movies. After she married in 1933 she retired from the movies to devote her time to her husband and home. In 1936 their daughter Maria was born. The Coopers spend as much time together as the busy actor's schedule will allow.

Joe Cook, famed stage and vaudeville comedian, died on May 16, 1959, at the age of sixty-nine. Born in Chicago, Cook was one of the most durable and popular of show people. He was in the theater for some thirty-nine years, retiring in 1942 to fight the onset of Parkinson's disease, which ultimately took his life.

Cook was born Joe Lupez of a Spanish father and an Irish mother. He was orphaned at the age of three and adopted by the Cook family of Evansville, Indiana. His career began at the age of thirteen when he joined a medicine show. Joe's duties consisted mainly of putting on a juggling act. From this small beginning he developed into one of the nation's top comedians. His versatility made him an outstanding performer for years. In 1930 he was earning $4,000 a week and had star billing in *The Vanities* and other legitimate Broadway shows. He played the banjo and trumpet, walked the slack wire, juggled with hands and feet, threw knives, and delivered hilarious monologues. He appeared in movies and on the radio as well. His antics and wide-mouthed grin brought him tremendous success during his long career on the stage.

At his death in 1959, he received a requiem mass at St. Joseph's Church in Clinton Corners, New York, and was buried in St. Mary's Cemetery near Poughkeepsie.

The famous Lennon sisters—Diane, Peggy, Kathy and Janet—are members of a devout Catholic family; the Lennon home is radiant with joyous spirituality. In addition to appearing with "The Lawrence Welk Show," the girls have been making personal appearances in various parts of the country, and their records have become very popular.

In 1958 they recorded a group of favorite hymns and appeared in television settings for "The Sacred Heart Program," produced by Father Schweinher. The recordings were later heard on the daily broadcasts of the program. Viewers have been delighted by the talent displayed by the sisters. When they made a personal appearance at the Canfield Fair in Youngstown, Adrian Slifka, the television editor of the *Youngstown Vindicator,* wrote:

> The four Lennon girls are the most simple, unaffected and vivacious teen-agers I have ever met. They're just real charmers, and the most devotedly religious girls with whom I have ever talked.
>
> Evidence of their strong background and upbringing in the Catholic faith keeps constantly creeping into their conversation. All four list the first requirement for the men they marry that they "be deeply grounded in and live up to their religion." [2]

The Lennon girls are looking ahead to the day when they can marry and raise large families as their parents have done. They feel that "living their religion" is an important aspect of their lives. The girls have turned down several offers to appear in movies because they considered the parts unsuitable.

Although their income is now more than $100,000 a year, they probably will not sing professionally much longer; their sights are set on marriage and families of their own.

Margaret O'Brien, the child actress of the 1940's, is now a soft-spoken, brown-haired young woman with spirited gray eyes who regularly attends the Roman Catholic Church of the Good Shepherd in Hollywood.

She was born Maxine Angela O'Brien in 1938; her father was a circus musician and her mother, Gladys McGowan, a Spanish-Irish dancer. At the age of four Maxine, whose name had been changed to Margaret, appeared as a fragile London waif in *Journey for Margaret*. She was such a hit that MGM signed her to a seven-year contract at a guarantee of $250 a week. When she was fourteen, her contract with MGM expired, and she began making television appearances.

In 1959 she starred with Sophia Loren and Anthony Quinn in the Western *Heller with a Gun*. It was not hard to realize that the twenty-two-year-old Margaret had spent eighteen years of her life in show business. As she herself explains, she came from "a show-business family and show business is in my blood." As a child star she appeared in a number of films with Wallace Beery, Greer Garson, Jimmy Durante, Judy Garland and a host of other famous stars.

Miss O'Brien continues to affirm her talent in the field of entertainment as an adult actress. She recently announced her engagement to Robert Allen, a Los Angeles art student.

No discussion of Catholic youngsters in the entertainment world can omit the name of blond, blue-eyed Patty McCormack, the star of the comedy film *Kathy O*.

Patty, whose real name is Patricia Ellen Russo, was born in 1945. Although her parents are divorced, she is a member of the Catholic Church and attends St. Victor's Parochial School in San Fernando Valley.

When Patty was four, her mother, a relative and the youngster were having lunch in a New York restaurant when an impromptu modeling contest for children was announced. Patty not only won the contest but also received a contract through which she became one of the top child models in New York. At the age of six she played the part of a grandmother in a school play, and her teacher recommended her to an agent who was casting *Touchstone,* a Broadway play. She won the part, and went on to play the little monster in *The Bad Seed*. Soon she was playing before television cameras, holding a part in "Mama" for two and a half years.

Director Mervyn Leroy brought Patty to Hollywood for the movie role of the murderous brat in *The Bad Seed*, and the remarkable young actress received an Academy Award nomination for her performance.

Everyone remembers her wonderful portrayal of Helen Keller as a young girl in the Playhouse 90 version of *The Miracle Worker* on television, a performance for which she won a Sylvania Award.

Her work in *Kathy O* has made her the most talked-about child actress in Hollywood. Jack Sher has called her "the Marlon Brando of the younger set." Mr. Sher, who directed *Kathy O* for Universal Pictures, stated, "Patty has an understanding of emotional things way beyond her years. It is unbelievable the shadings you get from this little girl, nuances you can't get from many an adult actress."

Pat plays baseball like a boy, which is no surprise—her mother played semi-professional softball for the famed Brooklyn Trevocs. She also sings like a professional, and in the seventh grade she excelled in mathematics and science. She still wears pigtails; the heavy braids have become "the Brat's" trade-mark, and she will keep them until she is old enough for more grown-up roles.

One of the outstanding personalities in television today is Lawrence Welk, the orchestra leader. Lawrence Welk's parents had escaped from Alsace-Lorraine in advance of the Prussian invasion and migrated to North Dakota where Lawrence worked on the farm with the rest of the family. Like the average boy on a North Dakota farm, he completed only the fourth grade in school; however, belonging to a devout Catholic family, he never missed mass. Many a time the family drove their old horse and wagon to church through Dakota blizzards when they could barely see each other's faces.

As a youngster Lawrence received very little in the way of a musical education. His father had brought an old-fashioned accordion with him from Europe, and Welk learned to play it catch-as-catch-can between his farm chores. While quite young, he formed his first "band" in his home town of Strasburg, North Dakota, consisting of a drummer and himself. Although he had confidence in his ability to play his accordion, he was a very shy youth; but despite his shyness, as time went on his "band" became larger and larger. Finally his orchestra was engaged to play in a Milwaukee theater; Lawrence Welk, a tongue-tied lad from a North Dakota farm with a German accent and faulty grammar, overcame his shyness and talked. This was the turning point, for since then he has never again been hampered by his shyness. He would not have overcome his fear unless, as he pointed out, "I had not first recognized God as my creator, shyness and all, Christ as my strength and example, and the Holy Spirit as my source of constant inspiration." [3]

In July 1955, Lawrence Welk with his champagne music was first heard on a nation-wide telecast. During the following years Welk's gross earnings climbed to the three-million-dollar mark. In recent years his weekly television programs have been sponsored by Dodge, and are among television's most popular.

In her book *Mister Music Maker, Lawrence Welk,* Mary Lewis Coakley sets out to explain how "the rustic personality who plays corny music" [4] achieved success. She reaches the conclusion that "his own simple, unworldly belief in ageless values and his endeavor to live by them accounts for his success." Mrs. Coakley says that Lawrence Welk hires musicians for character and decency before talent, and counts moral considerations more important than business.

One explanation of Welk's great appeal to television audiences is his skill in creating the relaxed atmosphere of a local dance at which neighborhood amateurs vie in entertaining each other.

There has always been an audience for corny music. But Lawrence Welk,

> . . . playing the bumpkin bounce and barnstorming Midwest ballrooms for thirty years, was just a knight in waiting. . . . How Welk outdistanced his competitors, in-

> cluding Lombardo, and attained his present raging popularity poses provocative questions concerning our pop-musical culture.[5]

Peter Lind Hayes and his wife, Mary Healy, devout Catholics, are an ideal married couple in the theater today. The union of art and marriage is what most actors try to achieve, but rarely with success. Usually they have to work apart. Peter Lind Hayes and Mary Healy were married on December 19, 1940. They have tried playing separately, but this did not work; Mary tried devoting her time to her housework while Peter acted, but this did not prove satisfactory. Their dream continued to be that of playing in a drama as husband and wife. They turned down at least fourteen scripts because of immoral passages which offended their beliefs. "We would not even consider appearing in a play that favored adultery," Mr. Hayes explains. "Even in cafés we don't speak any lines that are dirty. We have never done a show in a saloon that we couldn't also do in a church."

In recent years the Hayeses have played together in a forty-five-minute act of songs and sketches in numerous elegant supper clubs. In addition they have been doing a ten-minute, five-times-a-week radio program over the Columbia Broadcasting System called "The Peter and Mary Show." They have been permanent stand-bys for Arthur Godfrey, receiving a "fat weekly retainer for remaining *en garde* and substituting for Godfrey on radio and television while Mr. Godfrey is on vacation."

Norman Krasna, a successful movie writer and producer, recently completed his play *Who Was That Lady?* The play, deliberately tailored to the Hayes-Healy measurements, opened on Broadway in March 1958. The only thing bothering Mr. Hayes is the fact that his wife "has been quietly building up her part day by day and now she is getting almost as many laughs as we are. She has us worried." Even though the play has an exceptionally clean script, the Hayeses were quite disturbed about the fact that the play had five "goddams," all of which Mr. Hayes had to speak. He spoke to his spiritual advisor who asked him to do all he could to eliminate the "goddams." Hayes succeeded in getting the author to cut down the use of this expression to two.

Mr. and Mrs. Hayes have two children and reside in a modest home in New Rochelle, New York. Incidentally, Mr. Hayes has written two television plays and fifteen short stories.

Everyone knows of the contribution Bing Crosby has made to entertainment. Very few artists have had as many successful recordings as "the Crooner." For years he has appeared on various radio programs and occasionally makes guest appearances on television. His records are still very much in demand. In addition, he has appeared in many fine films.

Mr. Crosby, not only as a great performer, has distinguished himself for his Catholicity. He has raised a fine family, and several of his sons have shown ability as singers and entertainers. His brother Bob has starred on radio and television for many years.

Bing Crosby attained nation-wide popularity with his first broadcast on radio in 1932, and ever since he has been one of radio's top-ranking entertainers. Since his first movie appearance in 1933, he has had some fifty movie roles. In 1944 he won an Oscar for his portrayal of Father O'Malley in *Going My Way*. During World War II he entertained troops in England and France while the fighting was still in progress.

Bing was born Harry Lillis Crosby in Tacoma, Washington, in 1904. He attended Gonzaga College, a Jesuit school, where elocution and oratory were stressed.

In 1945 his four sons appeared for the first time in one of his movies, and since then they have appeared on Bing's radio show. The eldest son Gary has become very popular.

In addition to his tremendous income from Decca Records, movies, and radio and television appearances, Bing Crosby has made considerable sums from various business enterprises which are under the management of his brother Everett.

Frank Sinatra, who for a number of years was the idol of the "bobby-sox brigade," has become one of our greatest film actors. In the meantime the sale of his records has reached unprecedented heights, and in consequence he has one of the largest incomes of any performer on the stage. He has received numerous awards for his philanthrophic work. For example, in 1947, while he was still a practicing Catholic, Sinatra, Don Ameche and General Eisenhower were among the ten men honored by the Catholic Youth Organization for their outstanding work among our youth. In presenting the award to Sinatra for his efforts in the interest of racial and religious tolerance, the Most Reverend Bernard J. Sheil called the crooner "an honest, fearless, and forth-right fighter against intolerance, who has utilized his influence with a vast following to further those ideals which are the heartbeat of our democracy." For his acting in the film *From Here to Eternity,* Frank Sinatra won the Academy Award for the year's best supporting player.

We have already devoted more space to Catholic performers than we intended. For that reason we will merely mention some of the other Catholic entertainers who are contributing so much to stage, radio, movies, and television. Collectively they comprise a formidable group: Don McNeil, Don Ameche, Art Carney, Pat O'Brien, Jill Corey, Patricia Conway, Sal Mineo, Anna Maria Alberghetti, Angela Greene, Stephen McNally, Sophia Loren, Barry Sullivan, Guy Lombardo, Ted Husing, James Cagney, Emmett Kelly, Marisa Pavan, Gina Lollobrigida, Pier Angeli, Vic Damone, Johnnie Desmond, Teresa Brewer and Giulietta Masina. This list, incomplete as it is, leaves no doubt as to why we began this section by indicating that the stage with its off-shoots—radio, movies, and television—has helped give Catholics a prominent place in our cultural history.

# NOTES

1. *Time,* December 21, 1959, p. 46.

2. Adrian Slifka, *Youngstown Vindicator,* September 1, 1958, p. 3.

3. Mary Lewis Coakley, *Mister Music Maker, Lawrence Welk.*

4. *Ibid.*

5. Arnold Shaw, *The New York Times,* July 8, 1958.

## CHAPTER 11

# ART AND ARCHITECTURE

In discussing contributions in art and architecture before 1880, we pointed out that Major Pierre Charles L'Enfant laid out Washington, the "city of magnificent distances," and that Antonio Capellano and Constantino Brumidi did magnificent work decorating the Capitol. The Italian Palladio inspired Thomas Jefferson in his plans for the University of Virginia and the famous estate at Monticello; and Peter Harrison, the first American artist of any consequence, used the Palladian style of architecture. Before he died in 1775, Harrison, strictly adhering to the Palladian tradition, produced a number of "buildings exceptional in America of that time for purity of detail and monumental character."

As John Dos Passos pointed out, American architects

> . . . looked with fresh eyes at the old adobe ranch houses of New Mexico, and later those who catered to the booming population of Florida and California became infatuated with the grilled windows and tile roofs of the Spanish California style. The Spanish colonial has been as important as the English colonial to the development of American designs in building and decoration.[1]

Dos Passos also elaborates upon the influence of Mexican and Brazilian painters on our artists, especially in the matter of color:

> Many of our fabric designs and colorful household ornaments borrow from the Mexicans. In our shops we find the

> gay trifles, glass-ware, silver jewelry, bright basketry and tinware of Spanish America.[2]

As Mr. Dos Passos says, the Spanish were indeed here before us, and we can be justifiably proud of our heritage from this Catholic country.

The puritanical ideas of our earliest New England settlers were not hospitable to the study of various forms of art, and the Quaker influence was no better. Mrs. Trollope indicated that the Puritan and Quaker horror of the flesh and "the peculiar unfathomable prudishness that held sway all over the country, compelled whatever talent there was in the land to seek refuge in Italy." [3]

We have numerous references to artists of the caliber of William Henry Rinehart, Hermon Atkins MacNeil, Frederick E. Triebel and Albert E. Harnisch who left America to live and study in Italy. In recent years many American architects, painters and sculptors have received their training at the American Academy of Rome, one of the finest in the world.

Since 1880, numbers of talented artists have found America receptive to their work. Some have come from overseas to settle in this country; many others, born here, have stayed to add their gifts to American culture.

Attilio Piccirilli (1868-1945) and his five brothers comprise a family of sculptors who adopted American citizenship and produced outstanding and unique works. The United States contains many examples of their exquisite creations. The Piccirilli brothers knew more about marble in the quarry and in the monument than any group of men in America. Their greatest contribution has been in enlarging the designs of other artists into heroic size. The great statue of Lincoln in the Lincoln Memorial in Washington is theirs. One of the most touching statues is the one designed by Attilio as a memorial to his mother in Woodlawn Cemetery, New York, bearing the title "Mater Amoroso." No son has ever paid a more beautiful tribute to his mother.

The Piccirillis have received numerous awards, among them the highly prized Jefferson Presidential Award, received by Attilio some years ago.

Theodore Maynard speaks of John La Farge in the following terms: "His versatility was manifested by his eminence, not only as a painter, but as architect, designer of stained-glass and landscaper." [4] Mr. Maynard also discusses the fine work of the painters Elizabeth Nourse, Elizabeth Pennell and Frederick Carl Frieseke, the sculptor Father McGlynn, and the architect Ralph Adams Cram. Mr. Maynard regards Mr. Cram as the most "Catholic" of American architects.

William Henry Goodyear, a son of Charles Goodyear, the founder of the rubber industry, was known for his studies of Roman and Medieval art and architecture. William Goodyear was born in New Haven in 1846 and received his education at Yale University. He converted to Catholicism in 1880.

Goodyear became curator of the Metropolitan Museum of Art in New York City in 1882, and held that position until 1890 when he joined the Brooklyn Institute of Arts and Sciences. He was curator of the Institute until his death in 1923, spending the years 1895-1914 in trips to Europe to survey architectural monuments.

Frederick V. Murphy, a prominent Catholic engineer, died in 1958 at the age of seventy-nine. Mr. Murphy, internationally famous as an architect, was also one of our leading authorities on church buildings.

Eugene Kormendi, who died in 1959 at the age of seventy-two, was born in Budapest and studied sculpture at the Academy of Budapest. He came to the United States in the early 1930's after spending some time furthering his career studying under Rodin and Jean Lorenz in Paris.

One of his best-known works is the twenty-two-foot bronze statue, "Christ, the Light of the World," which stands in front of the National Catholic Welfare Conference Building in Washington, D. C. One of his most recent works is the bronze St. Peter at St. Peter's Church in Olney, Maryland. Other works include the Father Flanagan Memorial at Boys' Town, Nebraska, and the marble "Virgin and Child" at the College of New Rochelle, New York. Kormendi sculptures can also be found in Chicago, Milwaukee and at the University of Notre Dame, where he was sculptor in residence for thirteen years. Vienna, Budapest and other European cities also contain his works.

Kormendi's widow, Elizabeth, is a mural painter and ceramic artist.

John Rapetti, the well-known sculptor who died in 1936, was among those who helped Bartholdi cast the Statue of Liberty. One of his most notable achievements was winning first prize at the Paris World's Fair in 1900 with a sculptural portrait of his daughter.

Umberto Romano, who was born of Catholic parents in Salerno, Italy, in 1905, is one of America's most talented painters. He was brought to America when he was nine years old; he studied at the National Academy in New York and later in Italy. He has won many major prizes and scholarships, and his paintings are to be found in the finest collections both here and abroad.

Among his best-known works are "Ecce Homo" and a portrait of Sara Delano Roosevelt. "Ecce Homo" is regarded as one of the masterpieces of our time. During the years the painter has created many murals and portraits; he is now recognized as one of America's most outstanding artists.

Luigi Lucioni, the painter and etcher, was born in Italy on November 4, 1900. He has been in America since 1911. In 1939 he won the popular-choice prize at the Carnegie International Exhibition for his study of singer Ethel Waters. In 1928 he received the Tiffany Medal, and in 1929 was awarded the Allied Artists' Medal of Honor. *Life* magazine called him "the painter-laureate of Vermont," and said that he "has become so inseparably known as the painter of Vermont that Lucioni and Vermont landscape are virtually synonymous." His fondness for that state comes from the fact that its landscape reminds him so much of his home in northern Italy in the foothills of the Alps.

Lucioni's paintings are to be found in almost every important museum in the country, including the Metropolitan and Whitney Museums of New York City. In 1950 twenty-five of his canvases were shown in the Associated American Artists Galleries in New York on the occasion of his silver jubilee.

An examination of his works show that Lucioni started as an orthodox impressionist and has since become a realist in the narrower sense of the word. He takes "figures, landscapes and still life exactly as he finds them, reproducing their surfaces and minutely cataloguing their visual attributes with wonderful craft."

John Capolino, who was born in Philadelphia on February 22, 1896, studied in England, France and Italy. His chief works are seventeen murals comprising the series "History of the United States Marine Corps," which are to be found in the Marine Corps Building in Philadelphia. He also painted "We Will Do Our Best," which hangs at Marine Corps Headquarters, Washington, D. C. Mr. Capolino is the Director of Fine Arts, Spring Garden Institute, Philadelphia.

Giovanni Castano, who was born in Calabria in 1896, has been an American citizen since 1922. He has received numerous awards for his excellent work, which includes the stage settings of the Boston Opera House and the designing of the Cincinnati Grand Opera, the Metropolitan Theater in Boston, and St. Peter's Church in Dorchester, Massachusetts.

Giuseppe Tommasi was born in Italy on August 7, 1902, of a family which has given to the Catholic Church Cardinal Tommasi and Blessed Giuseppe Maria Tommasi. Mr. Tommasi, an artistic architect, came to this country in 1925 and became a citizen in 1933. With his two sons, he operates a firm specializing in religious architecture and sculpture; both his sons are graduates of architecture schools.

Giuseppe Tommasi's creations have been called "hymns in marble," a fitting description of the altars, statues, shrines, panels and memorials that grace more than two hundred Catholic Churches throughout the world. He is also known for designing the Royal Mausoleum at Bagdad.

Particularly worthy of note are the two main altars for St. Justin's Church in Hartford, Connecticut, and St. Francis in Morristown, Pennsylvania. In the vestibule of St. Francis one can admire an exact replica in pure white Carrara marble of Michelangelo's famous statue of Moses. Mr. Tommasi also designed the marble bust of Pope Pius XII which is now in the Muller Library at Catholic University.

Catholic women are gaining recognition in artistic circles other than the theater and music. In February 1935 Concetta Scaravaglione won the George D. Widener Gold Medal in sculpture. Iris Maragliotti was awarded a $1,500 scholarship in 1945 for being "the most promising and deserving art student" of that year.

Wilma Prezzi of New York City has aroused considerable interest in international art circles with her religious painting entitled "The Messiah," inspired by chapter 6 of the Gospel of St. John. The picture, which took Miss Prezzi four and a half years to complete, depicts Jesus crossing the sea of Galilee. Largely because of this work, the artist was granted an honorary degree of doctor of humanities in 1954 by Philathea College, London, Ontario; she is the first woman to be so honored by a theological college for a religious painting. Later that same year the International Fine Arts Council of New York awarded her its first gold medal "for distinguished contribution to the arts in 1954."

Dame Cosmy Hulitar, one of our most famous woman artists, was born in Greece in 1868. At the age of twelve she was sent to a French convent where she developed an interest in painting. But her parents, who felt that art was only for the frivolous, did not encourage her, and she finished her convent studies with only a rudimentary knowledge of painting. In 1901 she married Michael Hulitar, an Austro-

Hungarian, and in 1954 she came to America with her family.

In 1949, on her eighty-first birthday, two sons gave her a water-color set, which stimulated her ambition of many years ago to become a serious painter. Since then she has painted some fifty primitives in water colors. A number of them were selected for an exclusive month-long showing at the Co-op Shop of the New York unit of the American Women's Volunteer Service. She has been a guest on television, and her life story has been published by several of our leading magazines.

We will turn next in our summary of famous Catholic artists to one of the most controversial figures of our times: Salvador Dali, whose work is familiar to all of us.

Dali was born a Catholic in Spain on May 11, 1904. Before he reached the age of ten he revealed a marked talent for drawing; he had already completed two oil paintings. At the age of sixteen he was showing such promise that his father consented to his making painting his career.

While attending college he was suspended for political activities against the government, early evidence of the unsettling influence he was later to be. By 1927 he had achieved local fame as the leading Catalan painter of the younger generation. The following year he went to live in Paris, and there became acquainted with the surrealist school of art. Within a few years Dali was recognized as one of the world's leading surrealists.

In November 1933, America had its first look at Dali's work during his first one-man show in New York City. Between 1937 and 1939 the artist made three trips to Italy and acquired a new appreciation of the masters of the Renaissance.

When World War II broke out Dali moved to Bordeaux, and when France was invaded he managed to make his way to America by way of Spain. Since then he has resided in this country, mostly in California.

Soon after his arrival in the United States he made his peace with the Catholic Church. In 1949 he submitted his first religious painting to Pope Pius XII, who praised it highly. Thus encouraged, he completed his famous "The Madonna of Port Lligat," which he himself regards as his greatest masterpiece. The painting was presented to Marquette University by Mr. and Mrs. Ira Haupt of New York City.

Dali married his Russian-born wife on August 8, 1958, in Nuestra Señora de Los Angeles Chapel at San Martin, Spain, solidifying his bond with the Faith of his birth.

With the passage of time Dali has become recognized as one of the most versatile artists of our age. Besides his many paintings, he has created fashions, designed furniture, glass and jewelry, written a number of poems and essays and illustrated volumes written by other authors.

Many critics believe that Salvador Dali is the greatest painter of modern times. His works are on display in many of the world's most discriminating museums. To the critics who think of him as a quixotic eccentric, he answers, "The only difference between myself and a madman is that I am not mad." [5]

American-born Bernard Berenson, who died in 1959 at his exquisite villa near Florence, Italy, at the age of ninety-four, was the world's leading art critic and connoisseur.

The son of Lithuanian Jewish immigrants to Boston, Berenson received his education through scholarships at Boston University and Harvard. Before the turn of the century he had become famous as an art expert. He traveled widely in his younger days, ultimately settling in Italy. His numerous books on art include *Italian Painters of the Renaissance,* used in many of our colleges as a textbook, and *Rumor and Reflections.* His villa at his death contained a library of some five thousand books, and a priceless art collection which he willed to Harvard University.

His celebrated critical faculty grew from his habit of searching "systematically for clues to each major artist's style." [6] In consequence, he became the universally acknowledged authority on the "personal styles of the Renaissance masters, the way Da Vinci painted an ear, how Botticelli treated lace. This made him an invaluable consultant to collectors and dealers, who were willing to pay him handsomely for his advice, his warnings and his recommendations." [7]

Berenson loved Italy and spoke Italian fluently; many of his articles were written in Italian. Although Jewish by birth, he converted to the religion of his adopted country in his middle age, and his funeral ceremony was conducted at the church of San Martino a Mensola. Pope John XXIII sent a special benediction, and the city of Florence provided a special honor guard to walk in his funeral cortege.

* * *

Catholics in America and overseas, both natives and naturalized citizens of our country, have greatly enriched the world's heritage in painting, sculpture and architecture. Although the arts were not cultivated by our earliest settlers, the years since 1880 have shown this country eager and able to encourage those whose gifts in this field add to the cultural level of their fellow men.

## NOTES

1. John Dos Passos, "The Spaniards Were Here Before Us," *Reader's Digest,* June, 1957, p. 219.
2. *Ibid.*
3. Mrs. Trollope, *op. cit.,* p. 85.
4. Maynard, *op. cit.,* p. 571.
5. *Current Biography,* 1951, p. 151.
6. *Time,* October, 1959, p. 84.
7. *Ibid.*

## Chapter 12

# CATHOLIC SCIENTISTS AND INVENTORS

Before 1880 Catholics were responsible for the invention of many marvelous instruments, and contributed heavily in the fields of mathematics, astronomy, medicine, surgery, and the biological and physical sciences. Printing was invented by the Catholic Gutenberg, and the first newspaper was published in Venice in 1563 long before Peter Zenger, the Geran immigrant, began the publication of the New York *Weekly Journal.*

Galileo gave mankind the telescope, Torricelli invented the mercury barometer, and Volta discovered the voltaic cell and explained its action. We know that Guglielmo Marconi (1874-1937) invented wireless telegraphy, out of which modern radio was developed.

Since 1880 Catholic scientists and inventors have continued to win honor for their contributions to mankind's welfare and comfort.

Constantine Rafinesque, one of America's leading botanists, was a Catholic. At his death his manuscripts were found, and since then his discoveries have confirmed his reputation as one of the country's most important scientists.

Another great botanist was the convert Edward Lee Greene of the Smithsonian Institution, whose meditations on botany, it is said, led him to God.

Dr. Frederick Rossini, who was born in Monongahela, Pennsylvania, on July 18, 1899, is well known for his work in chemistry. Since 1950 he has been Silliman professor and head of the department of chemistry at Yale University, and director of the American Petroleum Institute Research Laboratory at Carnegie Institute of Technology. In 1934 he was awarded the Hildebrand Prize for that year by the Chemical Society of Washington. He is the author of seven books and approximately a hundred and fifty scientific papers.

In the field of archaeology, we find the convert Sylvanus Griswold Morley. Born in Chester, Pennsylvania, in 1883, he studied at Harvard University. Morley won international acclaim for his historical research on Mayan hieroglyphs, for which he went on numerous expeditions to Central America and Mexico. The renowned archaeologist was the author of many scientific books and articles. A Mason and a Shriner, he was converted to Catholicism on his deathbed in 1948.

Among the many outstanding Catholic physicists who have received public honor and awards for their work is the Reverend Daniel Linehan, a Jesuit priest, who was given the first permanently cast Insignis Medal of Fordham University early in 1958 Father Linehan is the sixth recipient of the medal, which is awarded to Roman Catholic leaders for extraordinary distinction in the service of God through excellent performance in their profession.

Father Linehan was the first man to conduct seismic soundings at the South Pole, a project undertaken in connection with the International Geophysical Year. In World War II he developed a method of hurricane detection based on seismic principles. In 1951-52, with the Reverend J. Joseph Lynch, director of Fordham's seismic station, he conducted a search for St. Peter's tomb.

Father Linehan graduated from Boston College, where, incidentally, he played guard on the football team under Coach Frank Cavanaugh. Father holds a master's degree in physics from Boston College and a doctorate in geology from Harvard University. He was ordained a priest in 1936.

At present Father Linehan is head of the geophysics department at Boston College and director of the college's Weston Seismic Observatory.

The year 1957 brought haven to a famous Polish mathematician, Dr. Jerzy Leon Nowinski, who defected to this country to escape political, moral and religious conditions in his native land.

Dr. Nowinski arrived in America on November 16, 1957, to join the faculty of Johns Hopkins University. The fifty-two-year-old scientist, a Catholic, holds a doctorate from Warsaw Technical University, and is internationally known as a specialist in thermo-elasticity—the study of stresses caused by heat on materials.

Johns Hopkins had sought the services of Dr. Nowinski as a guest lecturer in its graduate department. The professor did not announce his defection until his wife, Maria, and daughter, Kristina, had reached England; he still worries about the effect of his defection on his colleagues in Poland.

When interviewed, Dr. Nowinski reported that more and more people were attending church and receiving the sacraments in Poland. "The faith of the Polish people has proved stronger than the Communists thought possible."

In passing, it is noteworthy that Dr. Nowinski, while teaching in Poland, edited two scientific journals and published some fifty scientific treatises.

The Reverend John P. Delaney, a great physicist, died April 11, 1959, at the age of sixty-four. Father Delaney entered the Society of Jesus at St. Andrew-on-Hudson, New York, in 1914 and was ordained in 1925. He did postgraduate work at both Holy Cross College and Johns Hopkins University.

He taught at Boston College and other Catholic institutions before joining the faculty of Loyola College in Baltimore, where he was chairman of the physics department from 1938 until his death.

Besides carrying heavy teaching assignments, Father Delaney conducted research work and published a number of articles in learned journals, chiefly in the field of seismography. In 1956 he became president of the Eastern section of the American Association of Scientists. During both world wars Father Delaney served as a military instructor in physics.

Dr. William J. Thaler developed a radar method of looking over the earth's curvature to spot missile launchings and nuclear explosions at a distance of five thousand miles or more.

The young physicist was born in Baltimore in 1926, and attended Loyola High School in that city and Loyola College, both Jesuit institutions. He plunged into science and took both his master's and doctor's degrees at Catholic University. There he met and married Barbara Jane Jarnagin, and at present the young couple have four children.

In 1957, when Dr. Thaler was only thirty-one years old, he had "a sudden notion that certain characteristics of the behavior of radio waves might be the key to a simple and reliable long-range detection system." Without official encouragement or help, he borrowed equipment, set it up, and trained it in the direction of Nevada, where a series of atomic bombs were being tested. His oscilloscope showed telltale wiggles, and two months later he succeeded in picking up the trail of the Russian rocket that launched Sputnik I.

Dr. Thaler bounced radar waves (which stubbornly go in a straight line) in zigzags between earth and the ionosphere, the blanket of ionized particles two hundred miles up. As a result, we can now "watch" missile launchings and nuclear blasts inside the Soviet Union from our own soil. Not only is Dr. Thaler's device able to "see" great distances, but it is simple and cheap in comparison with the radar mechanism previously used to protect the Western world.

Dr. Thaler and other scientists of his caliber stand as evidence against the accusation that Catholic education in science is poor. Excellent training can be had at many Catholic colleges and universities, which have been responsible for outstanding scientific research and experimentation. As an example, in November 1957 Catholic University in Washington activated an atomic reactor on its campus. The research reactor was built through a grant from the Atomic Energy Commission, which in 1958 awarded the University $55,000 to train nuclear scientists. The grant has enabled the University to add courses in nuclear engineering to its curriculum and offer a master of science degree in nuclear physics.

John von Neumann, the brilliant mathematician responsible for the creation of advanced electronic brains, was born in Budapest of Jewish parents in 1903. With prodigious talent he mastered calculus by the age of eight, and at twenty-one he had received a degree in chemical engineering from Zurich and a doctorate in mathematics from the University of Budapest. The next year he moved to Göttingen, Germany, where he became a Catholic convert.

At the age of twenty-six he became a professor of mathematics at Princeton University, and three years later, with Albert Einstein, he was appointed to the Institute for Advanced Study.

Von Neumann was a brilliant lecturer who attracted scientific investigators from all over the world, among them military scientists. In October 1954 President Eisenhower appointed him to the Atomic Energy Commission, an official recognition of his genius in the field of nuclear physics.

In 1955, while he was preparing his notes for the Silliman Lectures at Yale, which he had been invited to give the next year, he contracted bone cancer. By January 1956 he was confined to a wheel chair, but he continued to attend meetings and work on lecture notes. In April 1956 Dr. von Neumann entered Walter Reed Hospital, where he died on February 8, 1957. His requiem mass at the hospital was attended by leading government officials and scientists.

In 1958 Yale University published Dr. von Neumann's unfinished lectures with a preface by his widow, Klara, a moving account of the final days of one of the world's greatest scientific minds.

Catholics have made outstanding contributions in the field of medicine and surgery since 1880. Among the greatest surgeons that America has ever produced is Dr. John B. Murphy, and Dr. S. Parlato is famous for his comprehensive study of asthma. Also, the Mayo Clinic is conducted under Catholic auspices.

Dr. Horatio Robinson Storer (1830-1922), a graduate of both Harvard Medical and Law Schools, became a convert in 1897. He was one of the founders of the *Journal* of the Gynecological Society of Boston, and wrote many articles on abortion and childbirth.

One of the most important medical discoveries in recent years is the technique of storing blood, which led to the development of the blood banks that saved so many lives during World War II. While several doctors working independently of each other contributed to the process, it was the work of Dr. Max Maurice Strumia which made its use possible during the Second World War.

Dr. Strumia, a graduate of the University of Turin, served in the Italian army in World War I. During his service he established the fact that the pneumococcus that killed so many Americans during the influenza epidemic of 1918-19 was the same germ that wrought such havoc in Italy at the same time. This discovery stimulated the development of the serums later used to combat pneumonia.

Offered a scholarship to the University of Pennsylvania Graduate School of Medicine, he left Italy, and has since lived in Philadelphia doing research. While working as a pathologist, he began to attack the problem of making blood transfusions safe. This led him to conclude that blood plasma was superior to blood serum for the purpose. Experimenting with the problem, he finally discovered a way to freeze plasma into solid form so that it could be stored for future use. Later he learned to dry plasma and use it in large doses intravenously.

Medical science throughout the world is deeply indebted to Dr. Strumia, whose discoveries have saved untold numbers of lives.

The late Dr. André Crotti, who died in 1958 at the age of eighty-four, gained fame as a goiter surgery specialist. Dr. Crotti, an outstanding Catholic, was born in Buenos Aires on August 14, 1873, of Italian-Swiss parents. He came to Columbus, Ohio, in 1908, and during the next fifty years he performed more than sixteen thousand operations for the thyroid condition known as goiter.

Dr. Crotti was an inspiration both to his medical confrères and to laymen. He was known as a teacher, author, and researcher as well as a practitioner. Because of his interest in cancer, he helped found the Columbus Cancer Clinic. He also had the distinction of serving as the first president of the U.S. Chapter of the International College of Surgeons. During his years of work on thyroid conditions, the mortality rate from goiter dropped from thirty to one-half of one per cent; experts in the field maintain that considerable credit for the remarkable reduction is due to Dr. Crotti's work.

Dr. Crotti believed that goiters are caused by an organism, not by an iodine deficiency as the current theory holds. He died feeling that his hypothesis will one day be proved.

About the time of Dr. Crotti's death another Catholic surgeon, Dr. Charles A. Hufnagel of Georgetown University, was receiving considerable publicity for his invention of the plastic valve which has been successfully implanted in hundreds of human hearts. At the time it was disclosed that Dr. Hufnagel had also designed a plastic heart which will be tested on animals. The doctor hopes that the day will come when his plastic heart can be implanted safely in human beings whose hearts are beyond other surgical help.

The plastic valve, which looks like a little ball in a squat plastic tube about two inches high, has already been installed in more than four hundred hearts at the Georgetown Medical Center alone. Dr. Hufnagel has invented two new plastic valves: one is a simple coiled, spring-type device made of metal and plastic; the other is fashioned from silicon rubber, and is a tubular mechanism with little doors in the bottom that open and close automatically when blood pulses through.

Both of these new valves have been successfully tested on animals and are now ready for use in human hearts.

Dr. Charles Brusch, one of America's greatest physicians, was born in Troy, New York, in 1908. With his brother Joseph, Dr. Brusch founded the Brusch Medical Center in Cambridge, Massachusetts, in 1950. Under his directorship, it has become one of the outstanding medical centers in the country. It is staffed by sixty of the area's leading professional men, each a specialist in his own field. The specially designed three-story building, with some seven thousand square feet of space per floor, houses the latest equipment in the various branches of medicine.

Dr. Brusch has been a regular contributor to medical and other scientific journals, and, again with his brother Joseph, built and donated the Church of the Infant Jesus in Brookline, Massachusetts.

Dr. Arthur Coca, the famous allergist, died in 1959 in Ridgewood, New Jersey, at the age of eighty-four.

After graduating from Haverford College, Dr. Coca attended the University of Pennsylvania Medical School, receiving his degree in 1900. He spent two years at Heidelberg University, and then served that institution as a chemical assistant between 1907 and 1909. In 1909-10 he worked as a bacteriologist in Manila.

Dr. Coca spent a large part of the rest of his life teaching medicine: he was on the staff of Cornell University from 1910 to 1942. He was also clinical professor of medicine at New York Post-Graduate Medical School from 1931 to 1935, and from 1928 to 1940 he served the Blood Transfusion Betterment Association as its medical director.

Dr. Coca wrote numerous articles for publications in his field, and also wrote several books expounding controversial views on food, dust and pollen allergies and methods of immunization.

Dr. Joseph Bernard Doyle of Tufts University made the headlines early in 1958 when he presented his color film dealing with a new birth control method before the American College of Obstetricians and Gynecologists. The film also contains a sequence showing the action of a woman's reproductive organs during an operation.

The method advocated by Dr. Doyle, who is a Catholic, has the approval of leading Church officials. According to newspaper accounts, the new procedure does not interfere directly with the reproductive process. It simply warns a couple when to abstain from sex relations if they do not want a child. As described in the press, the method

> . . . is based on a simple color test which shows the woman's ovulation time—the period during which an egg comes into position for fertilization. But behind it is research showing how the egg escapes from the ovary and how it may stay near the womb until picked up by an ovarian tube to await fertilization by the male sperm to start a human life.

In addition to teaching at Tufts, Dr. Doyle is the director of the fertility clinic at St. Elizabeth Hospital and a research associate at St. Margaret Maternity Clinic, both in Boston. In 1952 he lectured widely in Europe.

Sister Hilary Ross, a native of Berkeley, California, has been a member of the Daughters of Charity since 1916. She has worked with leprosy patients for over thirty-five years. On April 26, 1958, Sister received the Damien Dutton Society Award, the sixth the Society has given. The Society works to aid leprosy patients throughout the world.

Sister Hilary, a convert to Catholicism, was assigned to the leprosarium in Carville, Louisiana, by her order in 1922. She is a graduate pharmacist with a degree from the University of Wisconsin, and earned a degree in biochemistry from Louisiana State University. At present she is director of the laboratory and a biochemist at the National Health Hospital in Carville. For many years she has been conducting blood tests of leprosy patients, and has published thirty-eight articles on the subject.

When she received the Damien Dutton Society Award, President Eisenhower sent her the following congratulatory message: "With her great record in the field of leprosy, she is eminently qualified for the . . . Award. Her long service at the Government hospital in Carville provides an outstanding example of inspired faith and good work."

Another nun whose work among the afflicted has attracted attention is Sister Mary Martha, chief surgeon of the Sisters of Charity's hundred-bed hospital located in Mokemah, Bihar, India.

Sister Mary Martha, born Mary Wiss, received her premedical education at Ohio State University. When she had completed her courses, she felt that the religious life would permit her to be of more service to her fellow men. Consequently, she entered the convent of the Sisters of Charity in Nazareth, Kentucky. Later she did graduate work at Georgetown University, and was then granted permission to study medicine. She took her degree cum laude at Georgetown University, and in 1953 began a three-year residency in surgery at St. Joseph Infirmary in Louisville. Sister Mary Martha became the first and, to date, only doctor in the 146-year-old order.

Sister left for India in April of 1958. After studying Hindu for a month in Darjeeling, she moved to the Mokemah Hospital. In the meanwhile, she had been certified as a specialist in surgery by the American Board of Surgery and the Royal College of Surgeons in Canada.

Mokemah is located on the Ganges River in a sweltering lowland area rampant with disease. In this environment Sister Mary Martha works long hours with unequaled devotion in the Mokemah Hospital's operating rooms, wards, and nursing, pharmacy and mid-wife schools. The hospital also has an out-patient clinic for leprosy patients that provides treatment for some six hundred to a thousand lepers a week.

Although far from home, Sister Mary Martha is provided with ample opportunity to serve mankind both spiritually and physically.

An American physician whose work has won the admiration and moral and financial support of the whole world is Dr. Thomas A. Dooley.

Thirty-three-year-old Dr. Dooley, a graduate of the University of Notre Dame and the medical school of St. Louis University, began his remarkable work in 1956 when, recently released from a tour of duty with the United States Navy, he and three ex-seamen started a hospital in the tiny Asian nation of Laos. As he described it, "We didn't have a 20th-century hospital. We ran it on a 17th-century level for people living in the 15th century. Our hospitals are crude but we have two essentials of any hospital—drugs and compassion."

In November of 1959 Dr. Dooley received the Criss Award for his work in Laos and with Medico, the organization which backs his hospital in Laos and eleven others in Asia and Africa. The award is bestowed on persons who have made an outstanding contribution to the continuing ideals of health and safety; another famous recipient is Dr. Jonas Salk, who perfected the vaccine that bears his name.

Dr. Dooley had a cancer removed from the wall of his chest on August 28, 1959, in this country, and believes he has won his battle against the disease. While in America he went on a fifty-day lecture tour of forty-six cities and made sixty-eight speeches to raise funds for Medico. He has already succeeded in establishing medical teams in nine underdeveloped countries, including Cambodia, Vietnam, Kenya, the Belgian Congo, Jordan, Peru and Haiti, and he plans to extend the service to twenty-three countries whose governments have requested teams of medical specialists. On his tour he raised a total of $350,000. In addition, the people of St. Louis bought him an airplane so that he could visit his various hospitals and travel to sites chosen for new ones.

On November 10, 1959, the American Broadcasting Company held a special telecast in Dr. Dooley's honor entitled "Salute to Dr. Thomas A. Dooley." The "This Is Your Life" program honored him on November 18, 1959, giving the millions of television viewers the opportunity to learn of the sacrifices made by this dedicated doctor.

Late in 1959 20th Century-Fox announced that it had acquired the rights to Dr. Dooley's autobiographical books for a film to be made in the summer of 1960. The books, published by Farrar, Straus and Cudahy, are *Deliver Us from Evil, Edge of Tomorrow* and *The Night They Burned the Mountain.* The last appeared as a condensation in the *Reader's Digest.* The proceeds from the sale of the movie and reprint rights of the books, which amount to more than $200,000, have been donated by Dr. Dooley to Medico, along with the $10,000 in cash that accompanied the Criss Award and the fees paid him for his lectures.

Before Dr. Dooley returned to Laos on December 15, 1959, the Cleveland *Plain Dealer* nominated him to the honorary post of American of the Year. The editorial gave the paper's reasons for the nomination:

> Because he has proved what sympathetic aid can do in foreign lands—aid which differs in every respect from governmental foreign aid which appears to presuppose that a nation can buy loyalty and affection with money and arrogance.
>
> Because he permits those he helps to keep their self-respect [by paying for services, if they can and within their means], and indeed to take over the work themselves when they have become qualified.
>
> Because this remarkable young man—the American counterpart of Dr. Albert Schweitzer—is probably doing more to spread American good will abroad than any representative we have ever had. And now that the people of St. Louis have given him a check to buy an airplane

> so that he can start two more hospitals, there'll be no holding him down! [1]

Our discussion of the contribution by Catholics to the field of medicine would not be complete without some mention of the devoted care rendered the sick by Catholic hospitals. One of the most outstanding of these is St. Francis Hospital and Sanatorium of Roslyn, Long Island, New York, owned and operated by the Franciscan Missionaries of Mary, a Catholic order devoted to nursing and teaching. St. Francis, which offers its services on a non-sectarian basis, is recognized as one of the largest centers in the country for the diagnosis and treatment of cardiovascular disorders. The order founded the hospital in a small frame dwelling in 1937, with twelve convalescent children. By 1958 the institution had expanded to a modern, 188-bed hospital for adults and children.

Each year cardiology experts assemble at St. Francis for its annual postgraduate course in that field and to exchange information on diagnostic techniques and heart diseases and disorders. Panel discussions are held and case material is presented. The annual seminars attract heart specialists from all over the country, and thus benefit patients throughout America.

One of the outstanding names in research engineering is that of Guglielmo Camilli, who was born in Rome in 1898. Before coming to America to live in 1924, he joined the Fiat company and worked in its metallurgical department. When he arrived in America he took a position with General Electric in Schenectady. After a year with the company, he was transferred to Pittsfield, where he has been in charge of the development of high-voltage instrument transformers since 1926. In 1938 he directed the construction of fifty instrument transformers for 287,000 volts for Boulder Dam.

On two different occasions he received the Coffin Foundation Award, one for special instruments he developed to measure losses in transformers (1930) and the other for instrument transformers of very high voltage and very small sizes (1935).

In addition to holding sixty patents on his work, most of them in connection with transformers, he is the co-author of the book *Transformer Engineering.*

Father Julius A. Niewland (1878-1936) was born in Hansbeke, Belgium, and came to this country in 1904, a year after his ordination, to teach at Notre Dame. He is known as the inventor of synthetic rubber, and also contributed to the invention of lewisite. Father Niewland was a remarkable linguist as well, and was noted as a Latin and Greek scholar.

Giuseppe Mario Bellanca, the famous airplane inventor and manufacturer, was born March 19, 1886. After his graduation from the Royal Technical Institute of Milan, he came to America in 1911, and became a citizen in 1922. His interest in aviation took form in 1906, and in 1908 and 1909 he began designing and building pusher-type twin-propeller planes. He designed and built what is believed to be the first tractor biplane with V landing gear struts (1908-11). He himself learned to fly in a parasol monoplane of his own design in 1912. Bellanca planes made some of the earliest transatlantic crossings, including Captain James A. Mollison's thirteen-hour trip from Canada to London in 1936. The first non-stop flight from Japan to the United States was made in a Bellanca plane in 1932.

For years Bellanca was the chief designer and a member of the board of Bellanca Aircraft Corporation of New Castle, Delaware. From 1935 to 1952 he was president of the corporation, and from 1952 to 1955 served his company as chairman of the board. This great pioneer in aviation, a good Catholic, was also associated with various aircraft companies as consulting engineer, and contributed much to the industry as a whole.

Dr. George Sperti of Cincinnati is the inventor of the K-vameter and the Sperti sun lamp. In 1936 Pope Pius XI named Dr. Sperti a member of the Pontifical Academy of

Scientists. He also served as director of research for the Catholic Institutum Divi Thomae of Cincinnati, which has done much in the way of scientific experimentation.

Thomas Edward Murray, one of the greatest of American inventors, was born June 20, 1891, and graduated from the Sheffield Scientific School of Yale University. His many inventions have brought him numerous awards and honorary degrees. He was elected a member of the Knights of Malta and received the title of Knight of St. Gregory. He also was the recipient of the Stevens Institute Medal and Notre Dame's Laetare Medal.

Thomas Murray was known for designing electric plants. He obtained patents for eleven hundred inventions, more than two hundred of which were in the electric and welding fields. Among his many inventions are numerous safety appliances and an electric welding process for the manufacture of ninety-four-inch mortar shells. He served as president of the Metropolitan Engineering Company and a director of the Murray Manufacturing Company, and through his efforts the electric companies in Brooklyn and New York City were combined.

* * *

Biologists, physicists, mathematicians, doctors, inventors —these Catholics have added their names to the roster of great names of science. The caliber of their work is surpassed by none, and is a justifiable source of pride to Catholics, who are so often accused of anti-scientific thinking. Particularly in America, where today the role of scientists is taking on greater significance, the moral training which all Catholic scientists have because of their religious heritage should be looked to by their fellow countrymen as an assurance of their personal and professional integrity.

## NOTES

1. Cleveland *Plain Dealer*, 1959.

## CHAPTER 13

# THE CATHOLIC ELEMENT IN AGRICULTURE AND BUSINESS

As we have pointed out, the German Catholics who came to America following the large Irish immigration concentrated mainly in rural areas, as did many of the immigrants from Czechoslovakia, to become prosperous farmers. The defeat of the French at Quebec forced a number of French farmers from the province of Quebec and from Acadia to settle on farmland in Maine, New Hampshire, Vermont and northern Massachusetts. Eventually more French farmers migrated to the southern states, particularly to Louisiana. In addition, a sprinkling of Italians, Poles, and Central Europeans took land in the barrens of New Jersey and succeeded in developing prosperous berry farms, truck gardens and vineyards. Others reclaimed the swampy soil of western New York and extended their farms into the Hudson River valley and the Finger Lakes region of New York.

Thousands of Catholics settled in the California fruit belt; some went south and found employment raising sugar cane, rice, tobacco and cotton. The richness of the wine-loving soil and climate of California led many Catholics from Switzerland and Italy to settle in what are now famous wine-producing sections of that state. Today every valley in California contains farms, fruit orchards or vineyards operated by Catholics. It is no wonder that many American Catholics are still occupied in market-gardening, fruit and vegetable handling and other allied undertakings.

So far-reaching has the development of American vineyards been that they now occupy an area in California larger than some of the smaller European nations. Indeed, the marvelous wines of California and New York State constitute one of Catholic Americans' greatest contributions to our agriculture.

As time went on the rural population of America underwent significant changes. Ninety-one per cent of the population of the Middle West in the 1850's was rural; but a hundred years later the rural population had dropped to forty-two per cent. The farms have decreased in number and increased in size, and with the advance of mechanization they now produce more goods with fewer workers. The Catholics who formerly were farm-owners or workers are finding other forms of occupation. Nonetheless, the Catholic population of the Middle West continues to be high. Illinois, Iowa, Michigan, Indiana, Ohio, Kentucky, Kansas, Minnesota, Missouri, Nebraska, Wisconsin and North and South Dakota have a large Catholic citizenry, and boast a healthy number of Catholic churches and schools.

The terrible famine in Ireland between 1845 and 1849 brought a heavy influx of Irish Catholics to America, as we have noted. Most of these, poor, illiterate and unskilled, settled in East Coast port cities. But before the million or more "new immigrants" arrived, a smattering of Irish had established themselves in America and become successful businessmen. A sizable number of their children were entering professions, particularly the practice of the law.

While the great majority of Catholics who came to this country after 1880 were ditch diggers, hod carriers, and the humblest types of laborers, their sweat and brawn helped clear our forests, build our roads, railways and bridges, and mine our coal and metals. In spite of intolerance, in spite of the hindrance of little education and less knowledge of the English language, they progressed in the New World. Some succeeded as steamship ticket and foreign money-order agents, as grocers, barbers, florists, shoemakers, saloon keepers, undertakers, and small tradesmen and contractors. Many of the tradesmen owned their own shops, and their thrift enabled them to educate their sons and daughters; today many of our leaders in business, the professions, sports and the arts are descended from these humble but enterprising people.

Some of the new immigrants were more successful than others. More Italians seemed to go into business than did Poles or Central Europeans. Italians established themselves as contractors, grocerymen, shoemakers, barbers and restaurant operators—according to Walter Winchell, there are more Italian restaurants on West 48th Street between Sixth Avenue and Broadway in New York than on any one street in Rome. It is estimated that there are more than fifteen thousand Italian restaurants in the United States, a good many of them in communities where very few Italian-Americans live.

Polish Catholics and Central Europeans seemed more inclined to work in mines, shops and factories than to go into business for themselves.

In some occupations Catholics predominate; they have replaced the Jews in New York as the largest group in the needle industry, and they represent the majority of barbers, shoemakers, stonemasons and bricklayers.

Descendants of immigrants of the 1880's have entered all the professions in recent times, and in every large city there is one or more Catholic millionaire or near-millionaire who started out as a laborer or minor contractor at the turn of the century. As well, practically every community in America today contains many mercantile establishments and business firms owned or managed by Catholics.

In the construction field as well, Catholic contractors and builders have made their mark. A case in point is the author's home town of Youngstown, Ohio, where Catholic construction firms are responsible for a large portion of the city's sewers, streets, bridges, sidewalks, business blocks, shopping center, churches, schools, apartment houses and residential dwellings. Among the leading concerns in the city are Louis Adovasio, Parish Brothers Construction Company, Gallagher and O'Hara and Felix Pesa and Sons, all owned by Catholics. Several of Youngstown's larger plants, like the Commercial Shearing and Stamping Company and the Automatic Sprinkler Corporation of America, were founded and are operated by Catholic industrialists.

We shall present a number of examples of Catholics who have had marked success in American business. We should bear in mind that when Catholic immigrants arrived in this country they were required to work at unfamiliar jobs bringing low wages, and were in many cases without reserves with which to better their condition. In spite of these obstacles, not to speak of forbidding social surroundings, within the space of less than a century Catholics have made lasting contributions to American business and industry.

Many of our finest restaurants and restaurateurs have their origins in Catholic gastronomical culture. Lorenzo Delmonico, a Catholic from Switzerland, came to New York in 1832 to found his famous chain of restaurants. The Morelli restaurants were established between 1850 and 1855. Since the mid-nineteenth century Catholics have done much to broaden American menus: from the Italians alone, we have spaghetti, ravioli, antipasto, minestrone, and pizza. That group has also given us some our most famous restaurants—Sardi's, Sherry's, Leone's, the Colony and Toffenetti's among them.

Eighty-five per cent of all barbershops in New York and Philadelphia are operated and owned by Catholics who trace their ancestry to Italy.

Many men's clothing factories are manned, operated or owned by Catholics. Statistics indicate that Catholics comprise ninety per cent of the garment workers in Philadelphia; more than one-third of the total in New York, Chicago and Boston; two-thirds of those in Rochester; and a large majority of those in the state of Connecticut. Fine custom tailor shops are operated by Catholics throughout the country.

The Elizabeth Undergarment Corporation in Hackettstown, New Jersey, established by John Capello in 1909, manufactures much of the finest lingerie in this country. The company's goods are sold in leading fashion stores in the United States and abroad bearing various famous American labels. The story of John Cappello, who celebrated his sixty-seventh birthday in 1954, rivals fiction. An immigrant from Sicily, he began his working life as a waterboy and rose to become one of America's foremost manufacturers and financiers. Not only is his company one of the largest of its kind, but he has invested in sixty leading American corporations and can be counted among the strongest financial figures in this country.

Like the Kennedy family, the Michael O'Neil clan of Akron, Ohio, has done much for our country in a number of fields of endeavor.

Michael O'Neil became a small shopkeeper in Akron before the turn of the century. He later founded the M. O'Neil Department Store, a business landmark in Akron for many years. In 1912 Mr. O'Neil sold his famous store to the May Company, and a few years later he and his sons founded the General Tire and Rubber Company. When Michael O'Neil died in 1927, he left an estate valued at five million dollars. His wife, Patience, died in March 1960 at the age of ninety-three.

Michael O'Neil's sons have carried on in their father's tradition. William F. O'Neil became president and chairman of the board of General Tire, and under his leadership the concern has become one of America's best known and most prosperous tire companies. C. F. O'Neil serves as vice-president in charge of foreign operations. A. F. O'Neil is a prominent Akron attorney.

Two of William F. O'Neil's sons participate in the operation of the family's firm. Michael G. O'Neil is vice-president and executive assistant to his father, and John O'Neil is the company, financial adviser.

Thomas O'Neil, a third son of the company president, is head of RKO General, one of the world's largest radio-television firms.

One of our leading designers is Anthony Blotta of New York, who was born in southern Italy. His parents wanted him to become a priest, but Mr. Blotta was interested in sculpture. As a compromise, he came to America to decide whether he should follow the path of art or theology; he chose designing. He entered the field of fashion design and manufacture as an apprentice to a master tailor and developed his talents very rapidly. In 1919 he held his first showing, and since that year he has reigned as one of our best designers.

Thomas O'Neill, an Irish immigrant who became one of Baltimore's leading merchants, left the greater part of his estate on his death in 1919 to build a cathedral in his home city. The new Cathedral of Mary Our Queen took five years to build and cost over eight and a half million dollars. The magnificent structure, the work of more than a thousand people, is a lasting monument to the generosity and religious devotion of Mr. O'Neill.

We have already mentioned the Boston financier Joseph Patrick Kennedy, whose bold forays in Wall Street earned him more money than a man of his simple tastes could ever spend. He abandoned his brilliant but hazardous speculations and converted his vast holdings into securities that involved a minimum of risk, dividing his wealth into separate trust funds of over a million dollars apiece to be turned over to each of his children on his or her twenty-first birthday. Peculiarly enough, none of the Kennedy offspring have shown the slightest interest in the field of finance, although they all share their father's sense of responsibility concerning the utilization of the enormous funds at their disposal. We mentioned that the family established the Joseph P. Kennedy, Jr., Foundation as a memorial to the son who lost his life as a Navy flier. The Foundation donates approximately a million dollars a year to charitable institutions.

Mr. Kennedy, who served as ambassador to Great Britain under Franklin D. Roosevelt, has lived to see his family rise to national prominence. As to his personal success, he has said: "The measure of a man's success in life is not the money he's made. It's the kind of family he has raised. In that, I've been mighty lucky." [1]

Amadeo Peter Giannini of San Jose, California, whom we discussed earlier, died in 1949 at the age of seventy-nine. In 1901 he became a director of the Columbus Savings and Loan Bank, a bank which catered to the Italian-speaking population. When he insisted that the bank seek business among a much wider circle than San Francisco's "Little Italy," he was ousted. On October 15, 1904, he opened the Bank of Italy, which later became the Bank of America.

This useful citizen believed in California's destiny, and, as we have seen, he helped finance the new movie industry.

Giannini made himself available at all times. He was always accessible to his employees, friends, and business associates. Although he built the largest bank in the world, he did not try to accumulate a large personal fortune, and he and his family were widely known for their generous support of charitable appeals. It is estimated that Mr. Giannini alone gave away more than two million dollars.

Such was Giannini's reputation throughout the state that when he died the University of California ordered its flags to be flown at half-mast on all its various campuses.

John Moody, who founded the famous Moody's Investors' Service in New York City, died early in 1958 at the age of ninety. Mr. Moody was not born a Catholic but became a convert to the Faith. He himself ably tells the story of his conversion in the book *The Long Road Home*.

The dominant figure in the hotel business during the last two decades has been Conrad Hilton. Today Mr. Hilton owns the well-known Waldorf-Astoria Hotel in New York City, the extensive Statler chain, and hotels he has built or purchased in the four corners of the globe.

Conrad Hilton was born of a rough-and-tumble trader, Gus Hilton, in frontier New Mexico, who built a sizable fortune from nothing. His mother was a devout Catholic who taught her five children "the strength of religion and the solace of prayer." In 1907 the Hiltons entered the hotel business because of the depression which evaporated much of Gus Hilton's fortune. The family began to take guests in their roomy ranch house in San Antonio. Mrs. Hilton cooked the meals and the children carried luggage and ran errands. Soon the family was prospering again.

Young Conrad went to France with the American Expeditionary Force in World War I. After his return, he and a partner bought the Mobley, a run-down hotel in Cisco, Texas. Through hard work and good management, he made the hotel a success.

In his book, *Be My Guest,* Mr. Hilton tells both of his business ventures and his personal life. We learn with surprise that during the 1929 depression he was so broke that he was living on a loan from one of his bellboys. He also candidly discusses his ill-fated marriage to Zsa Zsa Gabor, which he says cost him as much to dissolve as it did to buy San Francisco's Francis Drake Hotel. Commenting on his divorce, he writes, "It was a precious moment to me when I was able to approach the altar of my church and participate in the sacraments once more."

In the book Mr. Hilton attributes his steady rise in fame and fortune—despite depressions, wars and personal difficulties—to his faith, his ability to "dream big" and the energy with which he backs his plans. Today, as the head of the Hilton Hotels Corporation, he operates more than thirty hotels which have a total of over thirty thousand rooms and are staffed by more than twenty-seven thousand employees. June 1, 1958, marked the twelfth anniversary of the corporation, which was chartered in 1946 with nine hotel properties. In 1957 the gross revenue of the organization was more than $205,000,000, and the net profit for the year exceeded $10,000,000.

By 1958 the Hilton Hotels Corporation had become the largest and most extensive hotel system in the world. Eight of the Hilton hotels were in foreign countries, and the remaining twenty-five were in operation in twenty cities in the United States.

Conrad Hilton continues to expand his enormous organization as the years go by. His advice and cooperation have been sought by foreign governments and individuals for new hotel construction overseas. Mr. Hilton is undoubtedly one of the outstanding businessmen in America today.

Henry Ford, with his great automotive empire, was the man most responsible for putting America on wheels. Although he was a Protestant, his grandson Henry Ford II, who now manages this vast enterprise, is a Catholic.

Henry Ford II was born September 4, 1917, the eldest son of Edsel Ford who managed the Ford Motor Company for a number of years. Young Henry attended Detroit University School, Hotchkiss School in Connecticut, and Yale University, from which he graduated in 1940. In the same year he married Anne McDonnell, a granddaughter of Thomas E. Murray, the inventor and utilities magnate. On marrying he embraced his bride's Catholic Faith, for which he had been prepared by Monsignor Fulton J. Sheen.

In 1941 Mr. Ford enlisted in the Navy. He was released from service shortly after the death of his father on May 26, 1943, to help his eighty-year-old grandfather who had taken over the active management of the Ford empire. Under the guidance of his grandfather, Charles E. Sorenson and other officials, the young man learned rapidly and gained valuable executive experience. On July 22, 1944, he was elected vice-president in charge of sales and promotion.

After the spring of 1944 Henry Ford withdrew into the background, and his grandson strove to make the Ford name first in the automotive industry. On September 21, 1945, Henry Ford II became president of the Ford Motor Company. He immediately reorganized the organization and discharged some of his father's and grandfather's old-time associates. He also began divesting the company of some of its sidelines, and improved the relationship of his concern with labor. He succeeded in raising the status of his dealers, and gradually narrowed the gap in sales between Chevrolet and Ford. In recent years these two giants have been waging a close battle for supremacy on the market.

In 1946 Mr. Ford was named Young Man of the Year by the United States Junior Chamber of Commerce. Since that year his aggressive and alert policy has increased the sales of the Ford division and the Mercury and Lincoln divisions as well. In 1957 Ford brought out the new Edsel cars, thus giving the Ford Motor Company an outlet in every price field. Prior to the introduction of the Edsel line, the public was permitted to buy stock in the concern, so that today many ordinary citizens are stockholders in the Ford Motor Company.

Many Catholics participate in the transportation industries, either as owners or employees. American Catholics work as automobile dealers, service station owners and garage attendants; own and operate trucking concerns; and help maintain our railroads and airlines. For example, one of our largest aviation concerns was founded by a Catholic, Thomas Elmer Braniff.

Thomas E. Braniff was born in Salina, Kansas, on December 6, 1883. On graduating from high school he joined his father in the insurance business in Oklahoma City; later he went into an insurance partnership with Frank Merrill, a much older man. In 1919 Merrill died and Mr. Braniff continued to run the business successfully. In 1923 he erected a large skyscraper in the heart of the city; by 1927 he was in possession of a sizable fortune. At this time he developed an interest in an airline operating between Oklahoma City and Tulsa. He bought the concern, and for several years operated at a loss. But by 1938 the airline began making a profit.

In the meantime, Mr. Braniff was attracted by the idea of branching into international transportation, and as a result formed a Mexican company. In 1946 he received the necessary certificates for operating a line to Rio de Janeiro and

Buenos Aires. By 1950 his planes were making the twenty-five-hundred-mile flight from Lima to Rio de Janeiro "across the heart of South America."

In 1951 Braniff International Airways was flying a total of 11,151 route miles and employing 2,712 persons. In 1952 the company merged with Mid-Continental Airlines, and became the sixth largest American airline.

Mr. Braniff has numerous business interests outside his airline. He is a director of several banks and insurance companies, and is well known for his civic-mindedness and philanthropy. In 1946 he was elected national Catholic co-chairman of the National Conference of Christians and Jews. In 1944 the Pope named him Knight Commander of the Order of St. Gregory. During the same year he and his wife established the Braniff Foundation, the purpose of which is to support religious, educational and scientific projects.

James Ward, vice-president of the giant Bethlehem Steel Corporation, died in 1958 at the age of eighty-two.

A native of Brooklyn, he started his career as an office boy for Andrew Carnegie. Later he became personal secretary to Charles M. Schwab, a founder of the United States Steel Corporation. Mr. Ward went with Mr. Schwab to the Bethlehem Steel Corporation at its founding in 1903, and in 1913 was appointed a vice-president.

From 1912 to 1954 Mr. Ward was a director of the corporation. He was also a director of the Chicago Pneumatic Tool Company, and belonged to the American Iron and Steel Institute.

Mr. Ward was a Knight of Malta, and was a member of the Cardinal's Committee of the Laity. He also belonged to the American Irish Historical Society and the Friendly Sons of St. Patrick.

Furey Ellis, who died in December 1957 at the age of sixty-seven, distinguished himself in the insurance business and in his work on behalf of the mentally ill.

Furey Ellis started out as a water boy for his father, a sewer contractor. He then worked as a helper to an automobile tester. In 1912 he entered the insurance business in Philadelphia, and from a small beginning became one of the nation's leading individual insurance brokers.

He was active as well in politics, veterans' affairs and sports, and gained a reputation as a humanitarian. In 1947 the American Legion awarded him a gold life-membership card for his work in the interests of the inmates of the Philadelphia State Hospital. His interest in politics led to his selection as a delegate to the 1932 Republican National Convention.

The September 18, 1956 issue of *Look* magazine applauded Furey Ellis for his ten years of work for the mentally ill. Since 1946 he had been president of the Board of Trustees of the Philadelphia State Hospital, popularly known as Byberry. In this non-salaried post he succeeded in transforming the institution from one "swarming with naked humans herded like cattle and treated with less concern" into a mental hospital which has won the approval of the American Psychiatric Association. He put constant pressure on the state legislature for appropriations which amounted to thirty million dollars. Today the institution accommodates 5,360 patients.

In 1956, Furey Ellis received the Benjamin Rush Award for his outstanding non-medical contribution to health.

In addition to serving as trustee or director of several Catholic organizations, Mr. Ellis was a member of the Knights of Columbus (fourth degree) and Private Chamberlain and Knight of Cape and Sword to Pope Pius XII.

Thomas A. Galante, a good Catholic, was born in New York City on November 6, 1894. Mr. Galante began his business career in New York City collecting waste paper with a horse and wagon, and today is the president of Walloom Sac Paper Mills, Inc., one of the country's largest paper mills. His concern manufactures paper board products, corrugated boxes, folding cartons, metal-top boxes and many other types of paper-base articles. In addition Mr. Galante, a member of the Knights of Columbus, owns the Galante Trucking Corporation and a number of other business enterprises. His two sons are associated with him.

John Riccardi, the founder of the Roman Cleanser Company of Detroit, Michigan, was born near Rome, Italy, in 1886. He came to this country as a young man and found employment as a toolmaker. Some years later he opened a prosperous grocery business. While a grocer, it occurred to him that the American housewife needed a washing fluid similar to Varachina, which had been popular among Italians for many years. In 1919 he began to manufacture his own washing liquid which whitens clothes without boiling, and named his product Roman Cleanser. Today this cleanser is a household necessity for millions of American families.

The tremendous success of the cleanser enabled Mr. Riccardi to build one of the finest plants in the country. The factory covers six million square feet of land on one of Detroit's main highways, and is equipped with numerous automatic devices, many of which were designed by Mr. Riccardi himself.

This outstanding industrialist, an American citizen since 1916, enjoys writing poetry and is active in the promotion of cultural and charitable enterprises.

John R. Kennedy of Federal Paper Board, Inc., has gained fame throughout the industry. In addition, he is president of the National Paperboard Association.

Mr. Kennedy was born in Brooklyn in 1900 and was educated in the borough's public and parochial schools. He studied business, finance and accounting at New York University, from which he graduated in 1924 with a bachelor of science degree.

After holding executive positions with various trade associations, he became assistant to William G. Shortess, president of Federal Paper Board. When Mr. Shortess died in 1942, Mr. Kennedy headed a group which brought the company. He immediately laid the groundwork for an expansion program and moved into the folding carton field, which provided a ready market for the mill's output of boxboard. By 1953 the company was expanding in earnest and acquired the National Folding Box Company and several other paper mills in rapid succession. In 1958 it bought the Federal Glass Company of Columbus, Ohio, which furnished an entry into the field of corrugated products. Mr. Kennedy himself is also a member of the syndicate which bought the Yankee Stadium in 1955.

Mr. Kennedy, who has a married daughter and two sons, is an active Roman Catholic layman. He is a Knight of Malta and a Knight of the Equestrian Order of the Holy Sepulchre.

Henry Patterson was born in Wellsville, Ohio, where his mother operated a pottery concern in order to feed her family. His father had been injured in the Civil War and was an invalid.

Mr. Patterson spent his childhood in Wellsville and then moved to Detroit, where he established a successful finance firm and dabbled in real estate. At his death on November 18, 1959, he left an estate of four million dollars after taxes. He made many special bequests, one of which was a gift of ten thousand dollars to the Immaculate Parish of Wellsville.

Patrick J. Gibbons, who died in 1959 at the age of sixty-nine in South Orange, New Jersey, was a former executive vice-president of the Vanadium Corporation of America. Mr. Gibbons served Vanadium for forty-two years, twenty-seven of them as an officer. For many years he held the post of secretary and treasurer of the corporation, and in 1934 he was elected a director. He retired in 1952, but continued as a consultant to the president.

Among the many organizations in which Mr. Gibbons held membership was the Knights of Columbus of South Orange.

Edgar Kobak, who became president of the Mutual Broadcasting System in 1944, was born in Chicago on April 18, 1895. After attending St. Edward's Hall, a preparatory school attached to the University of Notre Dame, he transferred to Lane Technical High School in Chicago, from which he graduated in 1911.

Soon after his graduation his father, a lawyer and business executive, moved the family to Atlanta, Georgia. There Edgar Kobak worked each summer between 1911 and 1916 in the testing and repair department of the Georgia Railway and Electric Company. During this period he wrote a number of articles for technical journals. He spent the year 1914-15 as a student at Georgia Institute of Technology, and then returned to work for the power company, traveling the state of Georgia for his employer.

In 1916 he became a sales representative for the McGraw-Hill Publishing Company in New York City, and began to contribute articles to the publication *Electrical World.* A few years later he was named assistant engineering editor of the magazine, and then manager. In 1924, at the age of twenty-nine, Mr. Kobak was appointed vice-president, sales manager and director of McGraw-Hill. Under his guidance the company inaugurated two new magazines, *Electronics* and *Radio Retailing.*

During this period Mr. Kobak developed a keen interest in radio. This led to his appointment as vice-president in charge of sales for the National Broadcasting Company in 1934. Ten years later he was named president of the Mutual Broadcasting System, which, by 1947, had become the largest network in the country in number of stations with 483 affiliates.

Mr. Kobak has been very active in various civic projects. He works with the Greater New York Fund and is a member of the advisory committee of the graduate school of Notre Dame.

The late Vincent Riggio, who was president of the American Tobacco Company, was born November 4, 1877, in Nicosia, Italy. When he was six his family migrated to the United States and took up residency in New York City.

Leaving school at the age of fifteen, he worked at a number of jobs before joining one of his brothers in the operation of a barber shop. In 1905 he became a tobacco salesman for Pall Mall cigarettes.

In 1907 his company was acquired by the American Tobacco Company. By that time Mr. Riggio had become an expert salesman, and he was soon made a division manager and sales executive. He established many records selling Pall Malls and Lucky Strikes.

In 1922 he was named general sales manager of the American Tobacco Company, and in 1929 became vice-president of the large concern. For his outstanding contribution to salesmanship, he was chosen winner of the Applause Award for 1949 by the Sales Executive Club.

Mr. Riggio's two sons are also in the tobacco business. Their concern, the Riggio Tobacco Corporation, manufactures Regent cigarettes.

Vincent Riggio retired in 1951 to spend his last days at his Chappaqua, New York, home, Roaring Brook Farm.

Generoso Pope immigrated from an Italian village to begin his life in the United States as water boy on a road gang. He saved his money and was able in time to establish his own sand and gravel business. At his death in 1950, his Colonial Sand and Stone Company, Inc., one of the largest businesses of its kind in the world, was supplying practically all the sand and gravel for the sidewalks of New York as well as for many of its buildings.

Mr. Pope's large estate has done and continues to do considerable good. The Pope Foundation contributed $500,000, representing half the cost, toward the construction of a building for the Providence Rest Home for the Aged in the Bronx. The new building is known as the Generoso Pope Memorial Wing, and covers five acres on the shore of Eastchester Bay. The Home is operated by the Sisters of St. John the Baptist, an Italian Catholic order.

In 1958 Notre Dame's Laetare Medal was awarded to Frank M. Folsom, the sixty-three-year-old executive committee chairman and former president of Radio Corporation of America. In announcing the award, the Reverend Theodore M. Hesburgh, president of Notre Dame, stated that Mr. Folsom was selected for his "distinguished public record and his exemplary private life . . . as one of the great leaders of American business and industry." The medal was the second honor conferred on Mr. Folsom by the University, which had granted him an honorary degree of doctor of laws in 1956. He also received the medal of merit and the Navy's Distinguished Civilian Service Award for serving as wartime chief the Navy's procurement branch. Previously he had served with the Office of Production Management.

During recent years Frank Folsom has been serving as permanent Vatican representative to the new International Atomic Energy Agency.

Late in April of 1958 Robert B. Ackerman of Cleveland died at the age of seventy-two. He had retired a few months earlier from the presidency of the American Ship Building Company.

Mr. Ackerman was born and educated in New York, and became a certified accountant. He joined the American Ship Building Company as an auditor in 1916, and held various executive posts in the organization before becoming its president. He held the presidency for five years before his retirement in September of 1957.

Mr. Ackerman belonged to Our Lady of Peace Catholic Church in Cleveland.

Lou Perini, an exemplary Catholic, is the chief stockholder and president of the Milwaukee Braves who won the world championship in 1957. Before becoming interested in baseball, Mr. Perini was one of the best-known contractors in Massachusetts.

In 1958 Mr. Perini and his brothers Charles and Joseph gave St. Anselm College of Manchester, New Hampshire, a million dollars. All three Perinis began life as water boys, and today they head the large contracting firm, the Perini Corporation.

The brief sketches of Catholic businessmen and industrialists indicate that as a group they have been generous toward charitable and educational institutions. The story of Henry Viscardi, Jr., is perhaps one of the finest examples of a businessman turned philanthropist.

The July 1952 issue of the *Reader's Digest* relates the story of Hank Viscardi, a man born without legs who went through Army basic training on two artificial limbs and then gave up a $15,000 a year job to work with the physically handicapped.

Hank Viscardi was born on May 10, 1912, in New York City. His father died while he was still in high school, and although he was born without feet or knees he helped his sister support the family by earning money as a basketball referee and a reporter on school activities for *The New York Times*. After graduating from high school, he attended Fordham University, majoring in science. He also studied law at night at St. John's University in Brooklyn. Before he could graduate, he took a full-time job in the taxation division of the Home Owners Loan Corporation.

Because he believed that a handicapped person thrives on competition, Mr. Viscardi obtained a low white building in West Hempstead, New York, in 1952, where handicapped people were to be employed. His concern, called Abilities, Inc., had phenomenal success producing electronic units, mechanical assemblies, components for aircraft, shell fuses, record players and dictating machines. Mr. Viscardi paid his workers prevailing wages from the beginning, and still realized a profit of $50,000 during the first seven months of his firm's operation. Since the concern was founded as a nonprofit organization, the gain was used for plant expansion, group insurance and the creation of new employment opportunities. The enlarged plant provides new physical therapy facilities to help hasten the improvement which many workers have made on the job.

Late in 1954 the second annual dinner of Abilities took place. Among the four hundred guests present were a hundred and sixty handicapped, all employees of Hank Viscardi's firm, who as a group had earned approximately $200,000 during the firm's second year of operation. Of that remarkable sum $50,000 was left, after deductions for taxes and unemployment insurance. At the close of the banquet a thirty-four-year-old employee went to the platform and read aloud the credo of the organization: "It is my heritage to stand erect, proud and unafraid; to think and act for myself, to enjoy the benefits of my creations, and to face the world boldly and say, 'This I have done.' "

In 1959 Mr. Viscardi published his moving book, *Give Us the Tools,* the story of how he and a small group of disabled people have placed more than a thousand handicapped workers in jobs.

More important is the fact that Mr. Viscardi has succeeded in proving to industry that a crippled man can be a better-than-average employee. Under the impact of his ideas, many large concerns have liberalized their employment practices and are hiring more and more people with disabilities. Mr. Viscardi has made it possible for workers with crippled bodies to obtain and hold jobs which give them the opportunity to earn their own living and become independent, useful and self-supporting citizens.

To conclude, we would like to discuss briefly the enormous benefit accruing to the United States from the efforts of Catholic leaders in labor. Cardinal Gibbons, as we pointed out in an earlier chapter, gave generous help to the Knights of Labor. In so doing the Cardinal not only took a practical step for social justice but also showed labor that it had the support of the Church.

Today the combined A.F.L.-C.I.O. has thousands of Catholic members, and its head, George Meany, is a Catholic and a recipient of Notre Dame's Laetare Medal. Before the two giant labor organizations were amalgamated, many Catholic laymen distinguished themselves by their union work. Among them, besides Mr. Meany, are John C. Cort of *The Commonweal;* Martin Durkin, former president of the United Plumbers and Steamfitters; and, perhaps the best example of all, the late Philip Murray of the C.I.O. These men of integrity have won the respect and confidence of both labor and management.

*The Catholic Church, U.S.A.* contains a succinct statement concerning the role of members of the Faith in the American labor movement:

> It is no secret that the Church and organized labor in the U. S. are on good terms. Ever since 1887, when Cardinal Gibbons journeyed to Rome in the name of the U. S. hierarchy to defend the Knights of Labor, then the most important national labor union in the nation, this relation of mutual trust has never been successfully challenged. . . . As the years went by, the closeness between the Church and unions was cemented by further expressions of good will. . . . It would be expected that many Catholics have been and are now leading union officials. . . . In the last decade laws have been proposed in most states to weaken trade unions. The most articulate and vigorous champions of the right of free trade unions were priests, bishops, and Catholic lay leaders.[2]

Space and time do not permit us to report the contribution made by Catholics to our labor unions in detail; but we can say, with union members themselves, that it has been a notable one.

* * *

The progress of the Catholic element in America in agriculture, business and industry has been nothing short of spectacular. A hundred years ago immigrants coming to this country were thrust into the poorest job categories, but with patience and hard work they nonetheless established farms and vineyards which rival the best in their home countries; constructed our transportation lines, canals, and even our cities; and maintained and operated craft and service concerns. Within a short century the descendants of these immigrants have risen to leading positions in American business, industry, finance and labor, through their exemplary thrift, ambition, ingenuity and "know-how." Nor have they kept the rewards of their efforts to themselves: funds contributed by Catholics have established or helped maintain almost every charitable, educational and cultural appeal in the country.

Catholics in business have proven to their fellow citizens that they are indispensable to the welfare of the country their ancestors chose as their own.

## NOTES

1. "Those Amazing Kennedys," *Readers Digest,* November, 1957, p. 117.

2. Putz (ed.), *op. cit.,* pp. 257-58.

## CHAPTER 14

# CATHOLICS IN SPORTS

In an address delivered at St. John's University on May 15, 1958, the Reverend John H. Walker, Kings County Director of the Catholic Youth Organization, pointed out that sports not only train a player to respect authority but teach him honesty, charity, justice, loyalty, gratitude and cleanliness. Father Walker was expressing the important contribution sports make to the lives of the participants.

Reversing Father Walker's message, we would like to emphasize the contribution which Catholic athletes, exercising the qualities Father listed, are making, not only to the sports they play but to the lives of spectators who enjoy and profit from their performances.

In 1939 the author published his book *Italians in Sports* (Vigo Press), showing how many men and women of Italian birth or extraction hold principal positions in the world of sports. As we will see, many of our champions in every branch of sports come from ethnic groups in America which are predominantly Catholic. A possible explanation of this fact is the belief of Catholics that good health and physical condition, combined with sound moral discipline, aids them to live a good life.

Before World War I comparatively few of the "new immigrants" were in a position to participate in sports to any noteworthy degree; they were financially and socially limited, and few of their children attended high schools and colleges where many youngsters receive their early training in athletics. As education became compulsory and the status of the "new immigrants" improved, Catholic participants in every field of sports achieved remarkable results because of their natural skill, speed, resourcefulness and personal discipline. The extent of the Catholic contribution to sports is readily demonstrated by a reading of the sports pages of our newspapers, where the names of Catholics figure prominently every day.

## *Track*

One of the greatest track men America has ever had was Ralph Metcalf of Marquette University. This great Olympic sprinter of the early 1930's was honored by being enrolled in the Wisconsin Hall of Fame in 1958. Another Olympic star is Lindy Remigino of Manhattan College, who won the 100-meter dash at the 1952 Olympic Games in Helsinki.

Ron Delaney, outstanding Villanova runner, won the 1956 Olympic 1500-meter championship. The 1957-58 indoor track season showed Delaney to be an invincible performer. Running only as fast as he had to, he won the first twenty consecutive mile events. On March 14, 1958, he broke the world's indoor mile record at the Chicago relays before 10,136 fans, running the mile in 4:03.4 minutes and shaving two tenths of a second from the previous world mark of 4:03.6, set by Gunnar Nielsen of Denmark.

Early in 1956 Mike Agostino of Fresno State College ran the 100-yard dash in 9.3 seconds, tying the world's record for that event.

Peter Close of Manchester, Connecticut, an outstanding American miler, was named 1958 winner of the Lt. Frank C. Haggert Award, St. John's highest athletic honor. Close is the Metropolitan champion in the mile, both indoors and outdoors. In addition, he was the outstanding cross-country runner of the Metropolitan area, winning the Metropolitan championships, and running third in the IC4A and sixth in the national championships. During the outdoor season he served as the anchor runner on St. John's thrice-victorious four-mile relay team, a team which set a record at the Penn Relays.

Many young track athletes now in public and parochial secondary schools throughout the country will make their mark in track in future years. One young student who has already established his reputation is John Mostyn, who made interscholastic history on May 16, 1959. A senior at Bergen Catholic High School in New Jersey, Mostyn ran the 100-yard dash in 9.3 seconds, the world record. The interscholastic world mark is listed at 9.4, and was set in 1933 by one of America's greatest track stars of all time, Jesse Owens of Ohio State University; and the world record listed for all competitors for the event is 9.3 seconds. Thus, Mostyn shares honor with such illustrious athletes as Mel Patton, Dave Sime, Mike Agostino and Bobby Morrow.

### *Shot-put*

Another American who has achieved Olympic fame is Parry O'Brien from Los Angeles, who won the shot-put championship at the 1956 games. In February 1958, O'Brien bettered his own world record with a toss of 61′8½″ at an international meet held at Frankfurt, Germany. Again, on January 23, 1960, he broke his own mark at an indoor meet in Los Angeles by hurling the sixteen-pound shot 63′1″.

O'Brien was honored in 1959 by the award of the James E. Sullivan amateur trophy.

### *Pole Vault*

Ed Hoyle of Marquette set a new meet and fieldhouse record of 14′6¾″ at the Michigan State Relays in the pole vault event. His best leap of the year was 14′10″.

Many experts are predicting that the husky, 195-pound engineering student will clear fifteen feet and become a representative of the United States at the 1960 Olympic Games at Rome.

## *Swimming*

Coach Mike Peppe, who has been swimming coach at Ohio State University since 1931, is ranked among the best coaches in America in any sport. During his years at the university, he has brought the "Buckeye" varsity into national prominence to an extent unparalleled in collegiate sports. By 1958, twenty-three members of Peppe's squads had been selected as members of All-American teams. His divers have achieved a remarkable record in competitive diving; out of a possible seventy-six major titles, his teams accumulated sixty-two springboard and platform championships between 1937 and 1948. Peppe was selected as the men's diving team coach for the 1948 Olympics and as the coach for the American swimming team for the 1952 games.

Coach Peppe's team won its sixth consecutive "big ten" championship in 1954, and a few weeks later took the NCAA team title for the eighth time. In 1955 his swimmers conquered both crowns again, and in 1956 won the NCAA swimming title once more.

No other coach in the nation has guided his charges to so many team championships as has Mike Peppe.

## *Boxing*

Long before World War I Catholics began to excel in the ring. Pre-1914 Catholic champions include such famous names as John L. Sullivan, Jimmy Barry, Gasper Leon, Hugo Kelly, Jim Flynn and Tommy Burns. A partial list of Catholics who won championships between 1918 and 1941 is equally impressive; we all remember Gene Tunney, Jimmy Wilson, Vince Dundee, Rocky Kansas, Sammy Mandell, Tony Canzoneri, Tony Zale and Lou Salica.

Since World War II the world crown has been won by a number of Catholics, among them Jake La Motta, Rocky Graziano, Tony De Marco, Rocky Marciano and Carmen Basilio.

Rocky Marciano was the first heavyweight to become champion without even a draw to blemish his perfect record. Marciano, who was born on September 1, 1924, won all of his forty-nine bouts as a professional. In 1953 he received the Edward J. Neil Memorial Plaque for outstanding ability, citizenship and contributions to the sport of fighting, and early in 1955 he was named man of the year in sports.

Marciano retired from the ring in 1956. The undefeated heavyweight champion withdrew from competition carrying with him the admiration and respect of sports followers the world over.

Among the recent champions in boxing, none is more worthy of honor than Carmen Basilio from Canastota, New York. In June 1955 he became the world welterweight champion by stopping Tony De Marco in the twelfth round of a thrilling and bloody title fight at Syracuse.

Basilio the indestructible dethroned Sugar Ray Robinson on September 24, 1957, for the middleweight championship. Robinson's defeat by the thirty-year-old Basilio was regarded as the year's most important achievement in the ring.

On March 26, 1958, Basilio lost the middleweight crown in a rematch with Sugar Ray by a split decision. But even in defeat he was still the champion. "Red" Smith paid him the following tribute:

> In the sixth round Carmen Basilio's left eye closed swiftly, and from there on Ray Robinson had the fight of his life to whip one side of the toughest, gamest little onion fighter ever spawned in the valley of Canastota, New York. . . .
>
> Yet when the decision was announced, it was not the winner who got the cheers. . . . It was the loser the crowd saluted, and it should have been. . . .
>
> When [Basilio] was declared the loser he dropped to one knee, blessed himself, remained bowed there for a long moment of prayer. . . .

> Then he rose, lifted both hands in salute to the crowd, and departed—loser and a true champion.[1]

Carmen Basilio won many awards for his excellence in the ring. In January 1956 the craggy-faced ex-Marine received the Edward J. Neil Memorial Plaque as the outstanding fighter of the 1955 season. The S. Rae Hickok Pro-Athlete Award of $10,000 was given him on January 20, 1958, and *Ring* magazine named him the winner of the award of merit as fighter of the year.

Many of the Catholic champions we have mentioned have received official recognition of their contribution to boxing in being elected to the Boxing Hall of Fame, an honor they richly deserve.

## *Wrestling*

For the last decade Antonino Rocca has been recognized as one of America's greatest professional wrestlers. This massive man, who boasts the widest shoulders and the slimmest waist in wrestling, was born in Argentina and received his education in Catholic schools. Rocca is a graduate of the University of San Rosario in Argentina. He holds a degree in electrical engineering, and speaks six languages fluently.

Usually weighing 228 pounds, he bursts with vitality on the mat. His clean methods and sportsmanship have made him one of the most popular wrestlers of modern times.

## *Billiards*

On February 2, 1959, Willie Hoppe died in Miami, Florida, at the age of seventy-one, after forty-seven years as the world's greatest billiards player in both balkline and three-cushion play.

Willie Hoppe ruled his game during the "golden era" of sports, winning fifty-one championships in the half-century of his dominion. He won his first world title in 1906, dethroning Maurice Vignaux, "the lion of France," and his last in 1952 when he captured the three-cushion world crown in San Francisco. Between those years he had one of the longest and most colorful careers in the history of games, outlasting, by comparison, fourteen heavyweight boxing champions. Bill Tilden, Jack Dempsey, Babe Ruth, Bobby Jones all had their periods of glory in the 1920's. But as they faded from the limelight Hoppe, the master of form and nerve, went right on—into the 1930's, the 1940's, the 1950's—in a sport where success and failure are measured in fractions of inches. His audiences through the years included presidents, kings, and ranking members of international society, who marveled at his quick skill and keen eye.

Hoppe learned to play in the billiard parlor of a small hotel his father operated in upstate New York. Little Willie had to stand on a soapbox to practice his shots. As a youngster he had ambitions of becoming a professional baseball player but—and enthusiasts the world over are grateful—he later changed his mind.

When he retired on doctor's orders in 1952, he was asked what he attributed his success to. He answered that he possessed no special qualities, but that his father had taught him as a boy "not to miss"—an understatement if there ever was one of the extraordinary ability of this modest man.

On his death in 1959, his body was buried at White Marsh Memorial Park in Philadelphia after services at St. John's Roman Catholic Church.

Willie Mosconi, who won his first world's pocket billiard championship in 1941, holds the pocket billiards high-run record of 309 balls in succession. On winning his tenth championship in 1952, he established two world records: a high run of 121 and a low game of two innings. Since then he has won several more times, and in 1956 he set a world record by winning his thirteenth straight match in pocket billiards tournament play.

The late Andrew Ponzi, who died April 12, 1950, won the pocket billiards championship of the world in 1935, 1940 and 1943. Mr. Ponzi, like Willie Hoppe and Willie Mosconi, was a practicing Catholic.

### *Bowling*

Catholics from America have made more world records in bowling than any other group. Joe Falcaro, former holder of the world's match game championship, was one of the greatest individual bowlers of all time, with more than 46,300 games to his credit. He was an outstanding trick bowler as well.

Other fine Catholic bowlers of recent years are Jimmy Smith, Andy Varipapa, Hank Marino and Skang Mercurio.

### *Golf*

A number of the outstanding golfers of the last several decades have been Catholics. Gene Sarazen, Willie Turnesa, Ben Hogan and Frank Stranahan, among others, have distinguished themselves by winning all the major titles the sport offers. In addition, several fine Catholic golfers have represented us as members of the U. S. Ryder Cup Team.

### *Horse Racing*

Eddie Arcaro, who began winning important races in 1932, had accumulated more than eleven million dollars in purses by 1952. His ten per cent cut of these winnings and the substantial fees he has earned over the years have made him one of our highest paid sports stars.

Since 1952 Arcaro has continued to add to his admirable record. For example, in 1954 and 1955 he rode Nashua to more than $600,000 in winnings. The slight jockey holds the record for numbers of Kentucky Derby, Preakness Cup and Belmont Stakes winners he has ridden across the wire.

Other well-known American Catholic jockeys are Tony De Spirito, Joe Culmone, Hank Moreno and Willie Hartack.

Hartack, too, is a high purse winner: from 1955 to 1957 he brought in three million dollars, of which it is estimated he grossed some $700,000. Since he is only twenty-eight years old, he may well pass Arcaro in earnings by his twentieth anniversary in the sport of kings.

## *Flying*

"Grandpa" Max Conrad has crossed the Atlantic fifty-six times on solo flights in light aircraft, an enviable record among many enviable aspects of the life of the fifty-eight-year-old pilot.

In 1959 Conrad flew non-stop from Casablanca to Los Angeles, a distance of 7,688.48 miles, in a single-engine Piper Comanche. The trip took fifty-eight hours and thirty-eight minutes. A remarkable feature of the trip was the fact that, through an error, Conrad flew the entire distance without navigation charts—all he had to go by were his compass and a bare outline map of the world. When questioned about the flight the dauntless pilot said, "I navigated by guess and by prayer, mostly. I'd take out my rosary and say my prayers about once an hour. I made it all right. You know, navigation isn't really so difficult. But you've got to have faith." [2]

## *Basketball*

Basketball, a major participation sport in our high schools and colleges, has greatly profited in the past two decades from the presence of fleet-footed and keen-eyed Catholic players. So great is the Catholic contribution to this popular game that in the interests of space we will limit our discussion to the 1957-58 season.

Xavier University of Cincinnati won the National Invitation Tournament held in New York City. The University's team made it the hard way at Madison Square Garden, beating the top-seeded Dayton Flyers 78-74 in overtime. To get a crack at the title, Coach Jim McCafferty's Musketeers had to defeat Niagara, Bradley and St. Bonaventure. When the

Xavier players arrived home, ten thousand proud Cincinnati fans turned out at the Greater Cincinnati Airport to give their champion team a rousing welcome. As an indication of the success of Catholic basketball teams during the season, let us point out that the teams of four Catholic universities made it to the semi-finals. Xavier and Dayton fought it out for the title, while St. John's of Brooklyn was defeated by Bonaventure for third place honors.

Notre Dame's basketball team also had a very successful season, and Steubenville College of Steubenville, Ohio, topped the list of the small colleges.

Incidentally, it has become common for a McCafferty-coached team to emerge victorious from Madison Square Garden. Xavier's head basketball coach has the unparalleled distinction of leading his teams to victory at the Garden on all of his first six attempts.

Arthur Daley of *The New York Times* compiled the Catholic College All-American Basketball Team of the 1957-58 season for the *Catholic Digest*. Those selected were Elgin Baylor from Seattle University; Mike Farmer and Gene Brown of San Francisco; Tom Hawkins of Notre Dame; Jimmy Smith of Steubenville; Jimmy Cunningham of Fordham; Alex Ellis of Niagara; Al Innis of St. Francis in Brooklyn; Don Lane of Dayton University; and Dennis Boone of Regis College in Denver, Colorado. Baylor, who is known in basketball circles as the "precision player," was a unanimous choice of a ten-man board of Catholic college coaches.

The 1959 team as compiled by the *Catholic Digest* included Tom Hawkins of Notre Dame; Bob Ferry of St. Louis; Alan Seiden and Tony Jackson of St. John's; Tom Meschery of St. Mary's in California; John Egan of Providence; Charles Brown of Seattle; Dennis Boone of Regis; Al Butler of Niagara; and Bob McNeill of St. Joseph's in Pennsylvania. Hawkins and Boone were the only repeats from the 1958 team.

The high-jumping Hawkins is the greatest scorer in Notre Dame's history. He and Bob Ferry of St. Louis were both selected for the 1959 team by unanimous choice.

Tom Meschery, the St. Mary's College sophomore who stands six and a half feet, received his first athletic "training" in a Japanese concentration camp. At that time the two-year-old Tom was taught how to catch by Christian Brothers who were seized on a train along with Tom and his parents in Manchuria shortly after Pearl Harbor, and made political prisoners by the Japanese. Meschery's parents were Russians who had fled during the 1917 Revolution and settled in Manchuria, where Mr. Meschery obtained work in a U.S. Consulate. For three years in the prison camp, the Brothers served as protectors and providers for the Meschery family, obtaining extra food and clothing and looking after Mrs. Meschery's health and the children's recreation. After the war Tom's family settled in San Francisco, where the boy starred in high-school basketball. Fifty colleges sought him as a student, but the young player chose St. Mary's, a Christian Brothers college.

Late in 1959 John J. Gallagher, basketball coach at Niagara University for more than a quarter of a century, relinquished his head coaching duties for the rest of the season to recuperate from an operation. Mr. Gallagher retained his position as athletic director, however. As we can see from the number of times Niagara has figured in our discussion, Coach Gallagher is an outstanding basketball trainer whose team members have consistently won the school a place among the foremost teams in the country.

### *Baseball*

Before we present individual personalities among Catholics in baseball, it is interesting to note that the practice known as "the old seventh inning stretch," an important feature of every game today, is the unintentional invention of Brother Jasper, the first director of athletics at Manhattan College. In 1882, Brother Jasper was not only the coach of the College's baseball team but the prefect of student discipline as well. In those days the entire student body attended all of the home games, sitting in a special section of the bleachers, and it was Brother Jasper's job to keep the boys on their good behavior until the game was over and they returned to the College for the evening meal.

On a particularly hot, sticky day in the spring of 1882, Manhattan College was playing a semi-pro team in New York City. The game was a long, drawn-out affair, and the students in the stands were getting restless. Accordingly, when the team came to bat in the seventh inning, Brother Jasper told his charges to stand, stretch, and move about for a minute or two. This seemed to ease the tension, so Brother Jasper repeated the break in ensuing games. Soon the student body took up the practice. Because Manhattan played many of its games in the old Polo Grounds, the "seventh inning stretch" passed along to the Giants. In the course of time, the habit became a part of the games played throughout the world of baseball. Incidentally, the athletic teams of Manhattan College today are called the Jaspers in honor of the kind but iron-handed disciplinarian.

We will speak of some of the outstanding baseball players of recent years in a moment, but first let us salute a few of the earlier giants of the game, among them two of the greatest ball players this country has ever known: Napoleon Lajoie and Babe Ruth.

Larry Lajoie died in 1959 at the age of eighty-three. The great second baseman's 1901 batting average of .422 has never been equaled in the American League. Despite his large frame—he stood an inch over six feet—"the Big Frenchman," a member of the Hall of Fame, had a grace in his fielding which has seldom been matched. His lifetime batting average of .339 attests to the fact that Lajoie was one of the eight men in baseball history to connect for more than three thousand hits.

It would be safe to say that more has been written about Babe Ruth than any single sports hero, but the most touching account of the life of "the Bambino" is *The Babe and I,* written by his wife Claire Hodgson Ruth with Bill Slocum and published in 1959.

George Herman Ruth was consigned to St. Mary's Industrial School as a child. In the reform school the boy was introduced to baseball by Brother Matthias, who later called him "the greatest man I ever knew."

At the age of twenty, Babe was pitching for the Boston Red Sox. A few years later he became an outfielder for the New York Yankees, and it was with this team that Babe Ruth became the home-run king of all time. Yankee Stadium itself is more than a ball park; it is a national monument to the Babe, whose enormous popularity led Jacob Ruppert, then the owner of the Yankees, to build the Stadium, which accommodates 67,000 spectators. It was in Yankee Stadium that Ruth hit his sixtieth home run in 1927, and where a hundred thousand devoted fans filed past his coffin in 1948.

Jimmy Foxx, who ranked second only to the immortal Babe in the ranks of the greatest sluggers in baseball history, made the headlines early in 1958 when it was discovered that he was jobless and destitute.

In 1932 Foxx came within two of equaling Ruth's record of sixty home runs in one season. Like Yogi Berra and Joe DiMaggio in more recent years, Foxx received the most valuable player of the year award three different times, and was elected to baseball's Hall of Fame.

Late in May of 1959, Big Ed Walsh died at his home in Pompano Beach, Florida, at the age of seventy-eight. He was buried at Forest Lawn Memorial Gardens after a requiem mass at St. Coleman Catholic Church.

Ed Walsh, a Hall of Fame pitcher, was born at Plains, Pennsylvania, in 1881, and went to the big leagues to stay in 1904. His best year was 1908 when he won forty games. During the same year he distinguished himself by pitching three complete games in succession for the Chicago White Sox: he worked both games of a doubleheader, and continued on to pitch the next game, a feat which earned him the nickname of "Iron Man."

Big Ed was an advocate of the spitball pitch, and opposed the ban on the spitter as long as he lived.

His entire major league career was spent with the White Sox except for four games with the Boston Braves in 1917.

During his years in the majors he pitched 195 victories and 126 losses out of a lifetime total of 431 games.

Jack Barry, now head baseball coach of Holy Cross University, won undying fame as shortstop with one of the greatest infields ever assembled: Stuffy McInness at first, Eddie Collins at second, and "Home Run" Baker at third played for the Philadelphia Athletics under the leadership of the great Connie Mack. Barry was a member of the Athletics from 1908 to 1915, and then joined the world champion Red Sox, whom he managed in 1917 before retiring from professional baseball in 1920.

In 1921 Jack Barry took up the job of head coach at Holy Cross, his alma mater. In 1959, on the completion of his thirty-eighth year at the university, his record stood at the amazing total of 605 wins and only 138 losses with five ties.

In more recent years a name all Americans have become familiar with is that of Joe DiMaggio, an outstanding sportsman. A good Catholic until he became involved in marital difficulties, Joe began playing in the Yankee Stadium in 1936. When he retired at the end of the 1951 season, the nation lost one of the greatest and most graceful players of all time. DiMaggio was chosen as the best player of the year three times: in 1939, 1941 and 1947.

No player holds more official records in baseball than Joe DiMaggio. He was distinctive in all phases of the game—as batter, fielder, base runner and thrower. He had the facility of making all the plays look easy.

On July 25, 1955, at the age of forty, DiMaggio was elected to baseball's Hall of Fame, the youngest player ever to be so honored.

Phil Rizzuto, who began playing with the Yankees in 1941, compiled an outstanding record as a shortstop. In 1949 "the Scooter" was awarded the Sid Mercer Memorial Plaque as the player of the year, and on September 18, 1955, he was honored at Yankee Stadium before a large crowd. Rizzuto showed his generous nature by turning all the cash he received, more than eight thousand dollars, into the Phil

Rizzuto Scholarship Fund, which he established to enable deserving high school graduates to attend college.

Rizzuto has a long-standing interest in the "little leaguers." For many years he served his home town of Hillside, New Jersey, as the technical supervisor of its sixteen-team Little League. During the off-seasons he showed World Series and instructional baseball films to youngsters at "open houses" held in the basement of St. Catherine's Roman Catholic Church. Such activities have earned Rizzuto the affectionate respect of the whole country.

The various all-star listings made by expert sportcasters and coaches throughout the country make very interesting reading for baseball devotees. Every all-star team chosen in recent years has contained a large number of Catholic players who also appear on the all-Catholic rosters published by Catholic sources.

The 1954 *National Catholic Almanac* record of Catholic club officials and players in the major leagues for the year 1953 was compiled by Jack Butler, sports editor of the *Brooklyn Tablet*. Mr. Butler's selection, which includes some of the greatest big league players in modern baseball history, reads like a "Who's Who in Baseball" for the year. The best Catholic players at each position, according to the *Almanac*, were as follows:

| *Position* | *American League* | *National League* |
|---|---|---|
| Catcher | Yogi Berra | Joe Garagiola |
| First baseman | Joe Collins | Gil Hodges |
| Second baseman | Bobby Avila | Red Schoendiest |
| Third baseman | Duke Snider | Jim O'Connell |
| Shortstop | Chico Carrasquel | Solly Hemus |
| Outfielders | Hank Bauer | Carl Furillo |
| | Minnie Minoso | Stan Musial |
| | Jimmy Piersall | Gus Bell |
| Pitchers | Eddie Lopat | Pete Gomez |
| | Mike Garcia | Stan Perkowski |
| | Mickey McDermott | Johnny Antonelli |

Skipping to 1958, the *Brooklyn Tablet*, the Brooklyn diocesan newspaper, lists the best players in each league for the year as follows:

| *Position* | *American League* | *National League* |
|---|---|---|
| Catcher | Yogi Berra | Stan Lopata |
| First baseman | Vic Power | Frank Torre |
| Second baseman | Frank Bolling | Bill Mazerowski |
| Third baseman | Frank Malzone | Frank Thomas |
| Shortstop | Tony Kubek | Johnny Logan |
| Outfielders | Bob Cerv | Stan Musial |
| | Roy Sievers | Jerry Lynch |
| | Rocco Colavito | Lee Walls |
| Pitchers | Dick Donovan | Bob Purkey |
| | Ryne Duren | Johnny Antonelli |
| | Jim Bunning | Johnny Podres |

Some of these players were also the leading Catholics in baseball during the 1959 season, and many of them were selected for every all-star list. Here is the *Brooklyn Tablet's* roster:

| *Position* | *American League* | *National League* |
|---|---|---|
| Catcher | Yogi Berra | Sawatski |
| First baseman | Power | Gil Hodges |
| Second baseman | Bolling | Taylor |
| Third baseman | Malzone | Cepeda |
| Shortstop | Aparicio | Logan |
| Outfielders | Rocco Colavito | Hank Aaron |
| | Minoso | Clemente |
| | Lopez | Bell |
| Pitchers | Shaw | Johnny Antonelli |
| | Mossi | Conley |
| | Ditmar | Sanford |

Lawrence (Yogi) Berra, who was born May 12, 1925, has received the award as the most valuable player of the year on three different occasions, matching Joe DiMaggio's record for this honor. While Yogi's batting average dropped in 1957, he is still regarded as one of baseball's all-time great catchers.

Gil Hodges, Los Angeles' first baseman, was named the recipient of the Lou Gehrig Memorial Award for his top performance in 1959. This award goes to the player "best typifying the spirit of Lou Gehrig." The thirty-six-year old Hodges is one of the game's top hitters; in 1959 his total of homers was 345, eleventh on the major league list.

In announcing the award, George M. Trautman, minor league chief, said, "Hodges resembles the late Gehrig as a player, a family man and a gentleman. He has always been a fine team man, a tremendous hitter, and a real standout as a first baseman."

Red Schoendienst, the veteran second baseman of the world champion Milwaukee Braves, was named the outstanding Catholic athlete of the United States by the Fathers' Guild of Brooklyn Prep. He was given the award for his superb playing during the 1957 season at the guild's fourteenth annual sports dinner at the Hotel St. George in Brooklyn on January 18, 1958.

Red made the headlines again in 1959, not because of his baseball record but because of his valiant and successful fight against tuberculosis. He was selected the 1959 honorary Christmas Seal chairman by the Tuberculosis and Health Society of St. Louis, which held a dinner in his honor.

Hard-luck Herb Score, the fine pitcher for Cleveland and Chicago, is a devout Catholic. In 1955 and 1956 Herb won 36 games for the Indians and struck out 508 batters. Early in 1958 he was hit in the eye by a line drive which almost ended his career. His faith and prayers have enabled him to return to the mound for the Indians, and he is showing signs of his former brilliance. In an early game in 1959 he struck out thirteen New York Yankee batters. Unquestionably, this deeply religious athlete possesses all of the qualities he needs to make him one of the truly great pitchers of the present day.

The batting champion for the year 1957 was Stan "the Man" Musial, who averaged .351 for the year. This was the seventh batting crown the Cardinal outfielder has won. His outstanding record as a player has made him one of the highest-paid players in National League history and has brought him a number of honors: he was the recipient of the 1958 Lou Gehrig Memorial Award, and early that same year, Xavier University of Cincinnati bestowed its St. Francis Xavier Medal on him.

On May 13, 1958, Musial joined a handful of baseball immortals, seven in number, with a supreme achievement: as a pinch-hitter, he smashed a double for his three thousandth major league hit. His admirers, however, were probably not surprised, remembering May 2 of 1954 when the St. Louis star played a five-homer day against the Boston Braves which tied Cobb's record.

Stan Musial, his wife and their three children are all staunch Catholics who attend St. Raphael Church in St. Louis.

Henry (Hank) Aaron, the star Negro outfielder of the 1958 National League champions, the Braves, was received into the Catholic Church in 1959. The Aarons first became interested in joining the Church when their twins were born at St. Anthony's Hospital. The twins, one of whom died thereafter, were both baptized shortly after their birth. Mrs. Aaron and two other children were baptized at St. Benedict the Moor Church in Milwaukee.

Rocco Colavito, the slugging outfielder of the Cleveland Indians and Detroit Tigers, a close friend of Score, was named the Catholic athlete of the year in 1959 by the Fathers' Guild of Brooklyn Prep. He received the award at a banquet held in his honor in Brooklyn on January 23, 1960.

Rocky, who was born in the Bronx in 1933, was the champion slugger of the American League in 1958 with an average of .620, rapping out 303 bases in a total of 489 times at bat. He hit 41 homers, 26 doubles and 3 triples, and drove in 113 runs.

While Colavito did not finish as top man at bat in 1959, he continued to slug the ball in the tradition of Ruth, Foxx and DiMaggio. In 1959 he tied a major-league record by hitting four consecutive home runs in a single game, accomplishing the feat, furthermore, in the toughest stadium in the league—Baltimore.

During the 1959 season, he connected for 42 home runs and drove in 111 runs. He is thus one of the very few players to hit forty homers in two successive years. In 1959, also, he played on the all-star first team.

Rocky is known to have one of the strongest throwing arms in baseball. He has developed into one of the most valuable players of modern baseball history.

Among the Catholic club officials mentioned in the 1954 *National Catholic Almanac* are Walter O'Malley and Buzz Bavasi of the Brooklyn Dodgers; James T. Gallagher of the Chicago Cubs; Louis Perini of the Milwaukee Braves; Horace Stoneham of the New York Giants; Joseph Cronin of the Boston Red Sox; Al Lopez of the Cleveland Indians; Walter Briggs of the Detroit Tigers; Connie Mack of the Philadelphia Athletics; and Bill Veeck of the St. Louis Browns. Since 1953 Connie Mack, the grand old man of baseball, has died, and Walter Briggs has sold his interest in the Tigers.

Bill Veeck sold his Cleveland interests after 1953, but in 1959 became the chief stockholder of the Chicago White Sox, who won the American League pennant in 1959.

The 1958 season again showed that Catholics were excelling in the major leagues. As evidence, we need only mention the fact that Danny Murtaugh, the Catholic manager of the Pittsburgh Pirates, was named manager of the year.

Frank Crosetti, who distinguished himself as one of the brainiest infielders the Yankees have ever had, has been a Yankee coach for a number of years. It is no secret that when Casey Stengel retires as manager of the Yankees, he will probably be succeeded by Coach Crosetti.

On January 31, 1960, at their thirty-seventh annual dinner at the Waldorf-Astoria Hotel, the New York Baseball Writers honored Al Lopez, who master-minded the Chicago White Sox to their first pennant in forty years during the 1959 season. The Bill Slocum Award "for meritorious service to baseball over the years" was awarded to the fifty-one-year-old Lopez, the first manager to gain the honor since 1950 and the first member of the White Sox club ever to receive it.

A famous catcher with the Brooklyn Dodgers, Boston Braves, Pittsburgh Pirates and Cleveland Indians, Lopez went on to manage the Indianapolis club. He has been with the White Sox for three years, prior to which he was manager of his old team the Indians for six seasons.

Al Lopez's teams have never finished lower than second. He is the only manager who has beaten the Yankees for the American League pennant since 1948.

His victory in 1959 brought him the honor of being named manager of the year by the *Brooklyn Tablet*.

Whether as team members or managers, Catholic baseball professionals have contributed much to our favorite national sport. We can be assured that with men like the Red Sox's Casale, named rookie of the year 1959 by the *Tablet*, coming up, baseball will continue to benefit from the skill of Catholic players and officials.

## *Football*

Courage, stamina and ruggedness have enabled Catholics, for the most part born in America, to do well in the arena of the most exciting sport played in the country today: football.

Football teams all over our nation have one or more stalwart Catholics in their lineups, and many of our college teams are composed chiefly of American boys who trace their lineage to the newer immigrations of Italians, Slovaks and Poles. A few decades ago these young men would have had little opportunity to play on our college teams, but today even the most exclusive schools count the Catholic members of their varsities among their most valued players. Descendants of Catholic immigrants have crashed the gates of such conservative institutions as Harvard, Yale, Princeton, the Naval Academy and West Point. For example, Jim Kernan, a Catholic boy from Youngstown, Ohio, captained the Army team in 1957, and Tom Forrestal, who made several all-American teams, quarterbacked the Navy to its stupendous victory over West Point that same year.

Everyone is familiar with the great record that Notre Dame has compiled in football, first under the convert Knute Rockne and, since his death, under other Catholic coaches.

Perhaps the most famous backfield in football history was Rockne's Four Horsemen: Harry Stuhldreher, Jim Crowley, Elmer Layden and Don Miller. Most of the older football fans remember Carideo, one of the most outstanding quarterbacks that Notre Dame has ever had. In recent years Bertelli, Lujack and Guglielmi have come to rank among the great "Irish" quarterbacks of the university's team, and more and more players of Central and Southern European stock have joined the ranks of Notre Dame's eleven. Two of the players who enabled Notre Dame to complete a fairly successful season in 1957 after the disappointing year in 1956 were "Irishmen" answering to the names of Al Ecuyer and Nick Pietrosante; some have theorized that the explanation for the disastrous 1956 season lies in the fact that there were too many real Irishmen in the lineup that fall.

The 1953 undefeated Notre Dame team, regarded by many as the finest ever produced at South Bend, was captained by Don Penza and quarterbacked by Ralph Guglielmi, who was selected as the first team quarterback on every All-American list. Veteran observers of Notre Dame football rank Guglielmi with such famed Irish signal callers as Frank

Carideo, Angelo Bertelli and Johnny Lujack. In 1954 Guglielmi, rated by coaches as the most intelligent and rapid signal caller in college football, was voted the Washington Touchdown Club's Walter Camp Memorial, which honored him as the outstanding college football back of the year. In the 1955 All-Star game, Guglielmi directed and passed the College All-Stars to victory over the Cleveland Browns, and was chosen as the game's most valuable player. E. L. Lambeau, the head coach of the All-Star team, considered Guglielmi's work the greatest job of quarterbacking he had ever seen.

We do not want to give the impression that all the Catholics who have starred in football have played with Notre Dame; to the contrary, famous Catholic players have brought victory to the teams of many of the country's non-sectarian schools as well as to other Catholic colleges.

The late Joseph A. Dunn, who made Walter Camp's All-American team of 1922-23, starred at Marquette University. Dunn was a quarterback on two undefeated Marquette teams. This football immortal was one of the three honor men to be enrolled in the Wisconsin Hall of Fame for 1958, and the first Marquette football player to gain this distinction.

Albie Booth, one of Yale's all-time greats and a convert to Catholicism, became a football legend. During his varsity playing days from 1929 to 1931 his maximum weight was only 147 pounds, but he never allowed his small size to be a handicap. His audacity in the face of his king-size opponents earned him the name "Atom" long before the invention of the bomb.

Albie Booth's fabulous career started when he was yanked off the bench as a sophomore late in the first half of the Army game. Before the game was over, he had swerved downfield twice for sixty-yard touchdowns, and amid the wild cheering for his exploits he sneaked over the line from the eight-yard mark to score a third. He capped the day by booting all three extra points, and Yale emerged victorious with the score reading 21-13.

Booth, referred to as the last of the great drop kickers, died in 1959 at the age of fifty-one.

Alan Ameche, Wisconsin's great fullback of a few years ago, is another Catholic recipient of the Walter Camp Memorial Trophy. He also received the twentieth Heisman Memorial Trophy, which is presented annually to the nation's outstanding football player. After college he joined the Baltimore Colts, and in his first season with the professional team won the ball-carrying title, covering 961 yards in 213 carries. He is the first freshman to win the title since 1943.

Not too many years ago the late Lt. Tom Lombardo, who was killed in Korea, captained the Army's team to national collegiate championship. As quarterback of the undefeated 1944 team, he directed the famous Glen Davis and Doc Blanchard on plays that led Army to nine straight victories, including a 59-0 rout of Notre Dame.

Vito Parilli, the great quarterback of the 1950 Kentucky University team, unlimbered his brilliant right arm to toss five quick touchdown passes for a new national collegiate record of twenty-three for the season. At the same time, Parilli ran his yardage on passes to 1,477, shattering the 1,392-yard record which All-American Frank Sinkwich of Georgia established in eleven games in 1942.

For his exploits, the Touchdown Club of Washington awarded Parilli the Walter Camp Memorial Trophy as the outstanding back of 1950. In receiving the award, the Kentucky quarterback joined such illustrious former winners as Tom Harmon of Michigan and Bill Dudley of Virginia.

In 1956 Bob Pelligrini, Maryland's All-American center, was named the most valuable player for the college All-Stars, thus repeating Ralph Guglielmi's achievement. It is noteworthy that this coveted award was won by Catholics in two consecutive seasons.

*Extension Magazine,* a national Catholic monthly published in Chicago, selects its All-American Catholic football team from squads all over the country. Colleges whose players were chosen for the 1957 and 1958 lists are Army, Boston College, Dayton, Detroit, Holy Cross, Iowa, Michigan State, Navy, Notre Dame, Oregon, Pittsburgh, and Villanova. Many of the men selected also figure on the All-American college team lists. A quick glance at the colleges mentioned above will show how diverse are the schools, Catholic and nonsectarian, whose teams have profited from the skill and muscle of young Catholic men.

Nick Pietrosante of Notre Dame, who was picked for both the 1957 and the 1958 team, has gone on to play professional football, as have a number of other members of the All-American Catholic team. Pietrosante, who joined the Detroit Lions, gained 587 yards in total offense for Detroit in 1959, and was named rookie of the year by a board of twelve sportswriters from National Football League cities.

Throughout the years many Catholics have won honors playing in the League and as coaches, executives and physicians of the professional teams. The late Commissioner Bell, a Catholic, can be given much of the credit for the success enjoyed by professional football today.

Bert Bell, who rose from college player to czar of the pro games, served as commissioner of the National Football League for thirteen years, and turned the sport into a popular and prosperous venture. When he took over as commissioner in 1946, most of the pro teams were losing money. Under his iron-fisted rule players' salaries, which had averaged $5,000, doubled, and attendance increased a hundred per cent.

Bert Bell came from a socially prominent Philadelphia family and attended the University of Pennsylvania, where he was an outstanding quarterback. During World War I he served with the Army in France. On his return he completed his studies at the university, and after his graduation in 1920 he served his alma mater for eight years as a member of its coaching staff. In 1934 he bought the Frankford Yellowjackets and changed their name to the Philadelphia Eagles. Later he bought and coached the Pittsburgh Steelers.

Three times after he became commissioner in 1946 at a salary of $25,000 a year, the owners of the various professional teams tore up his contract and issued a new one with a higher salary figure. The last was a twelve-year contract signed in 1955 at an annual salary of $50,000. Commissioner Bell only served four years under that contract; he died on October 12, 1959, at the age of sixty-five.

As one delves into athletic statistics, he becomes more and more impressed with the important part that American Catholics are playing in the development of modern sports. The Catholic contribution will continue, for boys and girls of the Faith are raised to exercise the courage, fortitude and intelligence so essential for success in competition.

## NOTES

1. "Red" Smith, New York *Herald Tribune,* March 27, 1958.
2. *Time,* December 28, 1959, p. 27.

# PART III

# THE CATHOLICS IN AMERICA: THE REAL AND THE FICTITIOUS

## CHAPTER 15

# CATHOLIC CULTURAL CONTRIBUTIONS TO MODERN AMERICA

The reader will now have become familiar with a few of the remarkable contributions made by individual Catholics to the well-being and development of our country. The illustrious men and women whose lives and work have been discussed are a credit to their Church and their nation, and the good they have done stands in evidence of their right to be named among the most important of the founders and developers of their American society.

We have not as yet gone into detail on the contribution to our culture by the various national Catholic groups as a whole. Yet this is one of the most important aspects of our study, for, as we all know, the mixture of bloods and heritages in this broad land has given rise to a discernibly "American" way of life. And to this way of life Catholic groups have brought invaluable gifts.

The Irish were the first of the Catholic groups to come to America in large numbers. Although they were faced with prejudice and hostility and were forced to live in crowded tenement districts, they maintained their standards of wholesome and stable family life. The Catholic Irish wife believed in the sanctity of her marriage and her home, and willingly made the sacrifices necessary to assure her loved ones of a good home.

Between 1820 and 1860 thousands of Irish Catholics came to this country. Their large numbers, their poverty and their ignorance made it difficult for them to win the tolerance, let alone the friendship, of the settled Americans with whom they came in contact. Their living conditions were appalling, and yet they preserved their zest for life—their ability to enjoy themselves under the most adverse circumstances—and did not cease their efforts to find healthful pursuits and occupation for their leisure time. Their idealism and their emphasis on good morals have exerted a strong influence on their adoptive land.

The industry and unselfishness of these early Irish immigrants helped them to succeed in the new country, and they slowly ascended from their early position as the most menial working class. As they prospered, many of them entered into businesses and professions.

One of the most noteworthy contributions made by the Irish, especially the Irish clergy, was the help they gave in Americanizing newer immigrants. Their zealous support of the Church helped the oldest institution in Western civilization to extend much aid and many services to immigrants who spoke foreign languages and found themselves at a loss in their new surroundings.

The charm, humor and good sense of the Irish are bywords among those who are even slightly acquainted with them, and these qualities have been added to the composite American temperament.

The next large group to emigrate to America came from Catholic Germany. Unlike the Irish, the Germans did not congregate in the large cities but established themselves in our rural districts. To this day one can find rural communities populated mainly by Catholics of German extraction. The Germans retained their attachment to their own culture, and established their own *Turnvereins* and beer gardens wherever they settled. Social work among the Germans was carried on by the Central Turnverein of St. Louis, founded in 1855. This organization helped the Germans to prosper in their new surroundings.

The German settlers were also aided by the fact that on the whole they were excellently served by their priests, who came with them to America and established themselves in German districts. Benedictine abbeys sprang up in German neighborhoods, and their services were made available to the people. The Benedictines were expert farmers, so that their aid was both spiritual and material.

The early Catholic immigrants from Germany raised large families. Their homes and churches were usually built to be substantial and roomy with no pretense at architectural beauty. That their places of worship and their priests met their needs well is reflected in the large numbers of their children who entered religious orders.

The Italians, almost all Catholics, came in large groups between 1880 and 1930. Although they came from peasant districts of their native land, like the Irish they settled in large cities. Of the 27,500,000 immigrants who arrived in America during that fifty-year period, sixteen per cent, or over four million, were Italians.

The Italians who came over after 1880 were not driven here by political unrest or religious persecution. Their chief reason was economic, and they arrived with little but the desire to work and improve their economic lot. They answered the cry for workers to build our railroads, highways and bridges, tunnel through our mountains, dig our coal and quarry our stone—back-breaking jobs.

Before coming to this country most of the Italian immigrants lived in villages from which they would go to farm their fields each morning. Both men and women led a neighborly life, a life centered around their church. Their religious festivals in honor of patron saints were holidays which provided them with recreation, music and magnificent spectacles. Although in the main they were illiterate, they were people of good character who lived with honor and brought their children up to be pious and kindly.

These same people came to America and took up the heaviest types of work, thereby pushing their Irish forerunners up the social scale a notch. They in turn were exploited by their employers and their own labor agents. Yet they managed to retain the warm humor for which Mediterranean people are known.

Condemnation, unfamiliarity with the language and customs and illiteracy led to the formation of "Little Italys" in many of our big cities. Each "Little Italy" became a world in itself, with its own boarding houses, grocery stores, butcher shops, bakeries and steamship agencies. Each had its Italian social clubs, its Catholic church and its weekly newspaper. The people observed church holidays and saints' days with colorful processions, fireworks and music provided by neighborhood bands.

George Sessions Perry, in *Families of America,* describes the festival in honor of Saint Andrea, the patron saint of the village of Amalfi, Sicily, where many of the Italian immigrants around New Haven migrated from. On the feast of Saint Andrea each June 22,

> . . . Wooster Street is ablaze with arches of colored lights. Peppers are fried and vended in the streets. Pizzerias, where the wonderful cheese-and-tomato pies are made, work overtime. There are fireworks and excitement. . . . For the statue of St. Andrea will be carried through the streets in solemn procession.

Early Italian immigrants enjoyed a fairly active social life because of church holidays and social clubs and organizations. Their mutual benefit societies and special clubs with membership limited to individuals from particular towns or sections of Italy gave the pleasure-loving people an excellent opportunity for participating in religious and secular festivities.

Today most Italians in this country have been Americanized, and restrictive immigration laws have reduced immigration from Italy to a trickle. As a result, the Italian-language newspapers have become virtually extinct, and the fiestas are fading from the American scene.

Italian women, like their Irish sisters, have made a notable contribution toward promoting stable family life. Brought up to adhere to Catholic precepts concerning marriage and carefully chaperoned in their youth, they believe that a husband and wife should strive to imitate Mary and Joseph. The Holy Family is the model which wives of Italian extraction today look to. The modern woman of Italian descent also continues to display the same pride in her home and family, providing her children with wholesome meals and enjoyable surroundings. Family affection and a religious sense of life are her thumb-nail psychology; it is no wonder that comparatively few enter the divorce courts.

One of the benefits derived from the Italian home, as we have pointed out, is the Italian art of cooking which has so broadened our American menu. By 1957 more macaroni was manufactured and eaten in America than in Italy. Pizza pies have become increasingly popular since World War II, and today this delicious concoction is sold not only in the increasing numbers of pizzerias but in supermarkets as well.

The Catholic Poles who came to America left their small farms for economic reasons as well. In this country they were forced to work in heavy-labor jobs and, in losing their personal responsibility, tended to lose their self-respect. Most of the Poles who came here looked upon immigration as merely temporary, and they therefore were assimilated rather slowly. Their social organizations tended to slow down their Americanization, and they hung on to their language more tenaciously than most immigrant groups.

A sturdy group, the Poles were not afraid of hard work, and considerable numbers of them went into steel mills, mines and automobile plants. Many today continue to speak their native tongue, and their newspapers have a greater circulation than any other foreign-language publication, with the possible exception of Yiddish newspapers. The Poles have established at least eight hundred churches and six hundred Polish parochial schools.

The French-Canadians who have established themselves in the New England states are considered dour in comparison to the pleasure-loving Creoles of Louisiana. The former, like the Poles, have retained the use of their language and have not mixed easily with their non-French fellow countrymen. They have nonetheless built numbers of parochial schools, and their children are being given the best possible education.

Many of the immigrants listed as Hungarians were actually Czech or Ruthenians (from today's Ukraine). The true Hungarians, the Magyars, are predominantly Protestants. The Slavs who have come from what is now Yugoslavia are a mixed religious group. The Croatians and Slovenes are mostly Catholics, whereas the Serbs belong to the Orthodox Church.

Although some Czechs have left their Faith because of a lack of churches and priests in the farming communities where they settled, there are more than a hundred Czech Catholic churches in America today, many of them with parochial schools attached.

A good many of the Mexicans who came to America are migratory workers seeking seasonal employment. Many live in Texas and Southern California in what can only be called squalor. Because they are mainly mestizos, or half-breeds, they are looked down upon and discriminated against. The plight of the Puerto Ricans who have been flocking to New York City, Chicago and other industrial areas since World War II is even worse. Arriving with very little in the way of earthly goods, they are forced to live in poverty in our most depressed slum areas. Many, unable to find regular employment, support themselves by petty crime. But in both these groups, the last several years have brought about changes, largely due to the efforts of Americans who, with a certain amount of enlightenment, have extended religious, economic, educational and social aid to these newest immigrants. The Church has done extensive work with the problems faced by Mexicans and Puerto Ricans, trying to help them become good citizens and remain good Christians.

The Catholic hospitals, orphanages and other charitable institutions which we have discussed heretofore have been established and are mostly run by Catholics, but their doors are open to men of all creeds. Although they are given some financial assistance by the community chests throughout the country, they depend mostly on contributions from Catholics to maintain their valuable services.

* * *

Whether one considers the Catholic immigrants from Ireland, France, Germany, Central Europe or any other area, the people who have come to America to settle and raise young American families have proven themselves law-abiding and dependable citizens, ready to respond whenever this country has been faced with danger.

The moral discipline derived by Catholics from their good home life and the teachings of their Church has given America a reservoir of strength which has helped this country meet all its challenges, whether moral, physical or economic.

No one knows better than a Catholic that his religion is not an easy one. The Church requires him to obey serious laws and perform difficult duties which, were he not a Catholic, he would not need to fulfill. The world's 527,643,000 Catholics remain steadfast in their faith primarily because they believe it to be the religion given to us by God Himself for the salvation of our souls. The training which Catholics receive from childhood helps them find the courage and strength to follow their chosen path, and it is these same virtues, found in Catholics of all national backgrounds, which make them exemplary citizens.

## CHAPTER 16

# THE "SUPERSTITIOUS" IRISH AND THE "CRIMINAL" ITALIANS

Throughout this study the reader has been presented with opportunities to evaluate the contribution made by Catholics individually and in groups. Despite the fact that much of our modern thought, art and material advances are traceable to the many-sided talents of great Catholic men and women, we still find prejudice against members of the Faith in this country. Our historians and creative writers unconsciously reflect this bias; our schools leave young Americans with the impression that America has a white Protestant Anglo-Saxon civilization which we must struggle to protect against encroachment and adulteration by other cultures.

This bias can be summed up in a simple sentence: The Negroes are lazy, the Jews wily, the Irish superstitious and the Italians criminal.

Since we are concerning ourselves with Catholics in America, we will take up only the last half of this unfortunate epigram.

We have discussed the contributions of individual men and women of Irish birth or extraction to the welfare of this country since the arrival of the first settlers. The Irish fighting men who have fought in American wars, including the all-important War of Independence, number in the hundreds of thousands. Their contribution to our educational system, our arts and letters, our businesses and professions has been outstanding.

Americans of Irish descent have served our Federal government well both here and abroad; Joseph P. Kennedy, who was our ambassador to Great Britain under President Roosevelt, is but one example. Nationally, Irish names have appeared prominently in political connections since before the Civil War. Some of the most colorful mayors of cities like New York, Boston, Cleveland, Pittsburgh, Chicago and Philadelphia have been Irish Catholics, as have some of the best state governors in our history. Irish Catholics have been outstanding labor leaders; one of the earliest defenders of the rights of labor in America, as we have said, was the eminent Cardinal Gibbons.

Peter A. Campon, a noted lecturer and writer, has this to say about the Irish:

> The apostle of Ireland founded one of the grandest and noblest of people with their honor, their chivalry, their affection and purity of manhood as their proud inheritance. . . . Through the spiritual influence of St. Patrick, the Irish have been foremost in the fight for human freedom, as their activities along that line in many countries will reveal and as evidenced in our own United States' struggle for independence. . . .
>
> If you are seeking inspiration look back on Irish history. If you want courage, draw aside the curtain on the historical stage and see Ireland's past, and if you demand faith—the quality of faith that moves mountains—then open your eyes and behold the light that for centuries shone brightly amid the gloom of the Dark Ages.[1]

A further indication of Irish leadership in this country is reflected in the fact that, while the Irish have comprised less than a third of the American Catholic population, the hierarchy in the United States has been predominantly Irish.

The Irish element in America is vitally represented in every field of endeavor, from medicine to painting, from manual labor to athletics. In view of this fact, it seems incongruous that they are still the object of prejudice. Rather should America consider itself fortunate that the famine of the mid-nineteenth century drove to our shores such numbers of enterprising, industrious and devout sons and daughters of Ireland.

Occasionally some writer or public speaker imbued with the purpose of belittling certain groups implies or even states that "foreigners" are responsible for the crime waves that sweep the United States. The movies and television invariably picture gangsters as swarthy, dark-skinned men, with the implication that non-Anglo-Saxons, and Italians in particular, are responsible for the fact that in recent decades our country has broken all records for instances of violation of the law.

Unquestionably foreigners and Americans of recent foreign extraction do commit crimes. Strange as it may seem, however, authoritative sources indicate that "the foreign-born in general are found to commit less crime in proportion to their numbers, of like age and sex, than native-born," and that "charging our crime rates against the foreign born is merely evading the real difficulties instead of trying to solve them." Professor Edwin Sutherland of the University of Indiana, an expert criminologist, shows conclusively that the immigrants "in general contribute less than their quota to the criminal population in the United States."

The homicide rate in Italy before World War II was less than two homicides per 100,000 inhabitants. At the same time the rate in the United States was ten per 100,000 inhabitants, and the proportional number of homicides in Greece, France, Hungary, England and Finland was higher than Italy's as well. In 1950 the homicide rate in the United States, a highly prosperous country, was more than double that of Italy, a defeated nation with many unemployed and many more undernourished and homeless.

Judge Samuel A. Leibowitz, senior judge of Brooklyn's highest criminal court, toured a number of Italian cities to ascertain why Italy's juvenile delinquency rate is so low. In an article he wrote concerning his findings, Judge Leibowitz pointed out that Italy has one of the lowest rates of juvenile delinquency in the world. Statistics show that in Italy only two per cent of all sex crimes and one-half of one per cent of all homicides are committed by juveniles age eighteen and under. The comparable figures for the United States are thirteen and nine per cent.

On his tour of Italy, the judge questioned police commissioners, school superintendents and mayors, and visited many homes. From all parts of the country he heard the same answer:

> Young people in Italy respect authority. . . . [The father] rules with varying degrees of love and tenderness and firmness. His household has rules to live by, and the child that disobeys them is punished. Thus I found the nine-word principle that I think can do more for us than all the committees, ordinances and multi-million-dollar programs combined: *Put Father back at the head of the family.*[2]

It is significant that Judge Leibowitz found that respect starts in the home in Italy—and then carries over into the school, the city streets and the courts. Even in the poorest of families, the judge found that the father is respected by the wife and children as its head. If non-Italian Americans would heed the example of their Italian neighbors, it is possible that this very disturbing problem would in large part be resolved.

Albert Q. Maisel has this to say concerning Italian-Americans and crime:

> Unfortunately for others of Italian descent, the sordid activities of a small segment—underworld racketeers—

> have too often shifted public attention away from the real achievements of the great body of Italian-Americans. Studies have shown that our citizens of Italian origin do not have a peculiar propensity for racketeering, mayhem and murder. Arrests and convictions of Italians are no more frequent, per hundred thousand in the same age and sex brackets, than for any other immigrant group, and they are less than for our citizens of native stock.[5]

There was an undercurrent of corruption in our large cities long before the coming of the new immigrants; in view of the statements quoted, which have been made by experts in the field of criminology, it is obvious bias which attributes crime in the United States to those of foreign birth or extraction.

Al Capone, Joe Adonis and others of their ilk are not representative of our Italian-American population. On the contrary, America today provides numerous examples of members of this national group who have been victims of the violence rising from prejudice rather than practitioners of the violence motivated by personal greed. But newspapers throughout the country, playing on public expectations, expand news items concerning misdeeds of Italians, and otherwise intelligent readers allow themselves to be convinced that Italians and others of foreign extraction are responsible for the majority of crimes committed.

The sharp edge of prejudice would be blunted if those who avow such feelings would turn their attention instead to the good done by those whom they belittle. It is to be hoped that, with the recent activity in the Senate and House of Representatives on behalf of the civil rights of minority groups, Americans will assimilate some of the good will being expressed by their congressmen and open their eyes to their own anti-minority misconceptions.

# NOTES

1. Peter A. Campon, *Binghamton Sun* (New York), March 17, 1958.

2. Judge Samuel A. Leibowitz, "Nine Words That Can Stop Juvenile Delinquency," *Reader's Digest,* March 1958.

3. Albert Q. Maisel, "The Italians Among Us," *Reader's Digest,* January 1955.

# CONCLUSION

America, the "melting pot of the world," is indebted to all its people. To every group and wave of immigrants, every individual citizen of foreign birth and extraction, a segment of our country's progress should be credited. The blood of the world courses in America's veins, and the sweat of the world's brow is responsible for the new nation's cultural and material growth.

All but a few inhabitants of the United States are descended from immigrants, and there is a theory that even the American Indians came originally from the East.

America's special debt to Catholics begins with the discovery of the continent on which the nation has been built. The debt has grown immeasurably in the intervening four hundred and fifty years. The only payment Catholics as a group request is an equal share in the benefits, material and spiritual, which they were so instrumental in creating.

Many American Catholics have become prosperous in this young nation, but the sting of discrimination still makes itself felt. There are communities and residential areas where Catholics are not allowed to build; there are jobs in industry, government and the academic life which Catholics cannot aspire to. They feel with Emil Lengyel who says, in *Americans from Hungary,* that

> There should be no foreigners in this country. . . . American citizens should be considered American citizens, not members of an inferior breed or—at best—curiosities. America will continue to be great so long as she continues to provide the most favorable conditions for the mating

> of opportunities and human gifts. That combination must not be tampered with on pain of losing the greatest advantage that has helped to make ours a great country.

The tensions between the Protestant majority and the Catholic minority are on the wane. Recent years have seen numerous laws passed for the protection of all minorities—racial, national, economic and religious—and the laws have been at last tacitly accepted by the majority of the people, if not actively welcomed. Catholic and Protestant leaders are encouraging friendship between their people, stressing that disagreement concerning religious tenets should not breed social discord.

Dr. Peter H. Samson, a prominent Unitarian minister, gave a sermon in March 1958 calling for a concerted effort to throttle anti-Catholic prejudice in America.

> An attitude of generous fairness and acceptance needs to replace continual suspicion and hostility. Some Protestants seem to be more interested in attacking another religion than they are in working for the historic American principle by which all religions are treated impartially and equally. . . . Anti-Catholic prejudice in America is an old, tragic and disgraceful story. While it is no longer violent it has changed only in form, and not in extent or essence. . . . Prejudice knows no principle but blanket condemnation of a group or faith; no matter what it says or does, prejudice never learns what is true and never forgets what is false.

Dr. Samson continued by saying that criticism of any group must be fairly balanced by honest appreciation of that group's contribution to the welfare of our society.

Catholic clergymen likewise have been praising certain Protestant trends and ideas, showing the willingness of Catholics to look for and recognize praiseworthy attributes of other groups. Jesuit Father Gustave Weigel, widely known theologian and professor of ecclesiology at Woodstock College in Maryland, believes that despite old animosities and tensions, Catholic-Protestant relations are growing increasingly more sympathetic. He is particularly optimistic about the Ecumenical Movement, a Protestant approach to the union of Christian churches.

> There is an increasing friendliness in the approach of Protestants to Catholics—not as individual to individual; this has always been so—but Protestant-as-Protestant finding within Catholicism elements which appeal to him, which he likes.
>
> Protestants studying church unity are brought to the realization that the Church is more than a spiritual fellowship—it is a visible organization. What's more, this organization is not at the free option of the believer, but must be sought for in the will of Christ Himself.

The growing confidence and compatibility between privileged majority groups and the Catholic segment has given American Catholics hope that in the not too distant future the great contribution they and their ancestors have made to their country will be given recognition and the reward which in justice is due: equality of opportunity in all fields of endeavor, in all sections of the country.

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